

THE
Evangelical History,
PART the SECOND:
BEING THE
Lives and Acts
Of the HOLY
APOSTLES
Comprehensively and Plainly Related,
According to the
HOLY SCRIPTURE
AND THE
Writings of the Primitive Fathers
Of most Approved AUTHORITY.

Written in *French*, and Englished by a Divine of the Church
of *England*, with Additions.

Illustrated with the Effigies of the Apostles, and a MAP
of their TRAVELS, fairly engraven on Copper.

L O N D O N; Printed for *A. Swall* and *T. Child*, at the
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THe Evangelical History, beginning with the Life of Christ, which was publish'd not long since, having met with a kind Reception from the World, for the Plainness and Simplicity of its Style, and Brief, as well as clear, Relation of all the Memorable Actions of Our Lord Jesus Christ, which are most worthy of our Imitation, and serve best to confirm our Faith in him and in his Doctrin, hath been an Encouragement to the Publisher of it to make this further Continuance of it, by the Lives of the Apostles, in the same Brevity, and with the same Design, *viz.* to represent in Miniture the Actions and Doctrins of those excellent Men, who being the first Founders of the Christian Church in all Parts of the World, gave us an Example not only how earnestly and courageously we should contend for the Faith once delivered to the Saints, but how Pure, Holy and Harmless Lives we should lead in the Profession of it.

The smallness of the Volume can be no just Objection against the Compleatness of the Work; for tho', indeed, others have put out more copious Treatises upon this Subject; yet 'tis evident that for want of more pertinent Matter they have been forc'd to swell out their Books with large Digressions about Jewish Customs, Topographical Descriptions, Traditional Stories out of Spurious Authors, and such like Things; which tho'

in some Cases they are not unuseful, yet have no necessary Relation to the Subject in hand. In this Volume you have every thing that is certain and warranted by good Authors, concerning the Actions of the Apostles, and nothing of dubious Credit is mentioned, unless there be some particular Reason requiring to set its deserved Mark of Falshood and Forgery upon it: So that this Treatise, as short as it seems, hath two of the best Properties of all Writings, Brevity and Certainty.

To the Lives of the Twelve Apostles are added the Lives of *S. Paul* and *Barnabas*, together with the Lives of the Two Evangelists, *S. Mark* and *S. Luke*; not only because they lived in the Apostle's Time, and were joyned with them in the Execution of the same Office, but because they are honoured with that Name by the Spirit of God in Holy Scripture: And tho' they were not called to that high Function by Christ himself in Person, while he was on Earth, yet they were extraordinarily commission'd to be Apostles of Christ. If these Lives find an Acceptance worthy of the Subject, and agreeable to the Intent of the Publisher, he intends a further Continuance of Church-History, in the same Method, and with the same Brevity, for the Benefit of such as had rather read a little certain Truth compendiously related together, than be at the Pains of picking it up out of the Rubbish of Fictitious Stories, and judiciously value a little pure Gold more than abundance of Dross.

THE

THE TABLE.

S. PETER; his Parentage, Habitation and Trade, p. 1. Follows Jesus, 6. Chosen first of the Twelve Apostles, 12. And is admitted into a more strict familiarity with our Saviour, 13. Sent out with the other Apostles to Preach, 15. Walks on the Sea, 17. Present at the transfiguration of Christ, 24. Promises to die for his Master, 34. Warned of his fall, 35. Present at Christ's agony in the Garden, 37. Reprov'd by Jesus, 38. Denies Christ, 40. His Repentance, 31. Christ appears to him, 43. Peter's Sermon, whereby 3000 were converted, 49. He cures a Cripple, 52. Peter and John Imprison'd, 54. Their Answers to the Jews, 55. Peter discovers the Hypocrisie of Ananias and Saphira, 58. His shadow cures the Diseased, 60. His defence before the High-Priest, 61. Goes to Samaria, and meets with Simon Magus, 65. Visits the Churches of Judea, 67. Raises Tabitha from the Dead, 68. Converts Cornelius, 69. His Vision, 70. Founded the Church of Antioch, 76. Imprison'd by Herod, 77. Deliver'd by an Angel, 78. Goes into Pontus, &c. 79. Goes to Rome and converts that City, 79. Baffles Simon Magus, 81. Banish'd from Rome, 82. Assists at the Council of Jerusalem, 83. Returns to Rome, 86. Writes his Epistles, 87. By his Prayers Simon Magus destroy'd, 90. Peter Imprison'd, 91. His Death, 92.

S. PAUL; his Parentage and Education, 95. An Enemy to the Christians, 97. His Conversion, 99. Preaches the Gospel, 102. Persecuted by the Jews he flies from Damascus, 103. Goes to Jerusalem, 103. Preaches in Syria and Cilicia, 104. And at Antioch, 105. Is especially appointed by
the

the Holy Ghost to preach, 106. Encounters Elymas the Sorcerer, 108. Paul's Speech in the Synagogue of Antioch, 110. Cures the Lamæ, and rejects the Worship of the People, 113. His Opinion about Circumcision, 116. Casts out a Devil at Philippi, 123. Imprison'd, 124. Releas'd, 125. Accused by the Jews before Gallio, 137. Performs miraculous Cures, 139. The Artizans at Ephesus raise a Tumult against S. Paul's Doctrin, 145. He raises Eutychus from the Dead, 151. At Jerusalem he is set upon by the Jews, 155. His Defence, 158. Pleads the privilege of a Roman, 159. His Defence before the High-priest, 159. Christ appears to him, 161. The Jews conspire his Death, 161. Brought before Felix, 162. And makes his Defence, 163. Discourses before Felix and Drusilla, 164. Tryed before Festus, 164. Appeals to Cæsar, 165. His Discourse before Agrippa and Festus, 166. He is sent to Rome, 168. Foretells the Shipwreck that happen'd to him, 169. By Vision is assur'd of his being saved, 169. At Malta, a Viper fastning on him is shook off without harm, 172. He cures the Governor's Father, 172. Brought to Rome, 173. Where he converts many Jews, 174. Remains imprison'd there two Years, 176. Converts Onesimus, 178. Releas'd and preaches in Crete, 185. Goes to Ephesus, 188. His Death and Martyrdom, 192.

S. ANDREW; his Parentage and Trade, 197. Admitted a Disciple of Christ, 198. Made his constant Attendant, 199. And an Apostle, 200. S. Andrew's Acts after the Death of Christ, 202. Where he preached, 203. His Martyrdom, 204.

S. JAMES the Great; why so called, 207. His Parentage and Education, 207. His first knowledge of Christ, 208. Called to follow Christ, 209. Named Boanarges, 210. Present at Christ's agony, 211. He preached in Judea, 215. His Martyrdom, 215. The Officer that apprehended him suffered with him, 216. Time of his Death, 217. His exemplary Life, 217. His Body, where Interr'd, 218.

S. JOHN; Apostle and Evangelist, his Pedigree and Relations, 221. Made a Disciple and Favourite of Christ, 221. Named Boanarges, 222. His Age and Piety, 222. Called the beloved Disciple, and why, 222. Prepares Christ's last Pas-

svover,

svover, 224. Asks Christ who should betray him, 224. Present at Christ's agony, 225. And at the Crucifixion, 226. Made the Guardian of the Virgin Mary, 226. He heals a Cripple, 228. Confirms the Samaritan Converts, 229. Assisted at the Council of Jerusalem, 230. Preached to the Churches of Asia, 231. Some remarkable Actions of S. John, 232. His Sufferings under Domitian, 232. Banished to Pathmos, 234. His Revelations given him in Pathmos, 234. Releas'd and return'd to Ephesus, 235. His remarkable care in converting and recovering from Wickedness, a certain young Man, 236. Writes his Gospel, 240. And his Epistles, 242. Lived to a great Age, 244. His Death, and Tomb, 244. He was called the Divine, 246. His strict way of Living, 246. False Writings attributed to him, 246.

S. PHILIP; his Birth-place, 249. Becomes a Disciple of Christ, 250. And made an Apostle, 251. The Gentile Greeks desire Philip to shew them Christ, 252. Other Acts of S. Philip, 253. His Death, 253. Forg'd Writings attributed to him, 254.

S. BARTHOLOMEW; of his Name, 257. He was an Apostle, and at the Pentecost at the descension of the Holy Ghost, 258. Preached in Lycaonia and India, 258. His Death, 259. His Writings, 259.

S. MATTHEW, Apostle and Evangelist; his Name, Parentage and Profession, 261. His Call and Obedience to it, 262. Chosen an Apostle, 264. Where he preached and died, 265. Forged Writings attributed to him, 266. His Gospel, when written, and in what Tongue, 266.

S. THOMAS; His Name, Parentage and Profession, 271. A Disciple and an Apostle of Christ, 271. His Question about Christ's Departure, 273. His Doubts of the Resurrection of Christ, 274. Christ's Appearance to convince him, ibid. Thomas's continuance with the Apostles, 275. He Preached in Parthia, 276. His Zeal and Faith, ibid. His Death, 277. Forged Writings attributed to him, ibid. The History of Thaddeus, 278. The Letter of Agbarus King of Edessa, 279. And the History depending thereon, 280, 281, &c.

S. JAMES, the Less; His Parentage, 287. Called our Lord's Brother, 287. His Mother Mary an Attendant on Christ.

T H E

Christ, 288. *Of his Father*, 289. *Why called the Lef*, 290. *Chosen an Apostle*, *ibid.* *Christ appeared particularly to him*, 291. *He was Bishop of Jerusalem*, *ibid.* *His Holiness, Zeal and Justice*, 293. *Much revered at Jerusalem*, *ibid.* *Tis supposed that he called the Council that was held there*, 294. *his Glorious Profession of Christ*, 297. *His Martyrdom*, 299. *His Epistle* 300. *Books falsely attributed to him*, 301.

S. SIMON: *His Name*, 305, *Chosen an Apostle*, *ibid.* *Called the Zealot, and why*, 306, *Where S. Simon Preached*, 307. *His Martyrdom*, 308.

S. JUDE; *His Name*, 311. *His Parentage*, *ibid.* *His Election to the Apostolate*, 312. *Questions Christ about his Manifestation*, *ibid.* *He Preached in Lybia*, 313. *And in Judea, Samaria, &c.* *ibid.* *His Epistle*, 314. *The Authority of it*, 315. *He Preached also in Edessa, Mesopotamia and elsewhere*, 316. *His Death*, *ibid.* *His Children and Posterity*, 317.

S. MATTHIAS; *An early Convert to Christ*, 321. *He was present at Christ's Appearance after his Resurrection*, 322. *Chosen an Apostle, in the Room of Judas Iscariot*, *ibid.* *The Places where he Preached*, 324. *His Martyrdom*, 325.

S. MARK, the Evangelist; *Was a Disciple of S. Peter*, 329. *Of his Gospel*, *ibid.* *Its Style and what Language writ in*, 330. *The Places where he Preached*, 331. *His Death and Martyrdom*, 331, 332.

S. LUKE, the Evangelist; *Was a Disciple of S. Paul*, 335. *Of his Profession*, *ibid.* *Of his Conversion*, 336. *Assisted S. Paul at Rome*, *ibid.* *Wrote the Gospel and the Acts of the Apostles*, 337. *Opinions concerning his Death*, 338.

S. BARNABAS; *Of his Name, Temper, Parentage, &c.* 339. *Sold his Estate for the Use of the Church*, 340. *Was one of the Seventy Disciples*, 339. *And a Member of the Church of Jerusalem*, 340. *He introduced S. Paul to the Apostles*, 341. *Was sent by the Apostles to Antioch*, 342. *Where he increased the Church*, 343. *Sent to Preach to the Gentiles*, 344. *His Travels among the Gentiles*, 345. *Was present at the Council of Jerusalem*, 346. *Other Places where he preached*, 348. *His Epistle*, 349. *The Substance of it*, 350.





THE LIVES OF THE APOSTLES.

S. PETER.

The Chief of the Apostles.

SECT. I. **S.** PETER, who before his Conversion was called only by the Name of *Simon* or *Symeon*, was the Son of *Jonas*, or *John*, and Brother of *Andrew*. The Place of his Nativity and Habitation, in the former part of his Life, was at *Bethsaida*, a Town of the *Upper Galilee*, standing upon the Bank of the Lake of *Gennesaret* or Sea of *Galilee*.

t.
Peter's Parentage,
Name, Habitation and Trade.
oh. i. 40,
41, 42.
Joh. i. 45.
Joh. ant. Jud. i. 13. c. 3.

Mar. 1. 29.
Lu. 4. 38.

A. C.
XXX.

Luke 7 28.

Mar. 11. 32.

Joh. 1.
19—23.

lee, which afterward *Philip the Tetrarch*, Son of *Herod the Great*, having enlarged and beautified it with many lofty Buildings and Fortifications, graced it with the Title of a City, and the Name of *Julias*, in honour of *Julia* the Daughter of *Augustus*. Here he was educated in the Trade of a Fisherman, and lived in the exercise of it, till his Marriage; upon the account of which he removed from thence, and dwelt at *Capernaum* with his Wife's Mother, a Place equally commodious for Fishing as *Bethsaida*, being situate upon the Brink of the same Lake, near the Mouth of *Jordan*. *Andrew* accompanied his Brother hither, and they both followed their Trade of Fishing, yet not without a due Care and regard of Piety and Religion; for they were none of those worldly-minded Men, who would suffer the Thoughts of their present Gains to devour their more necessary Care of Eternal Happiness.

Sett. II. *John* the Baptist, who was the most celebrated Preacher of their Time, not only for the Severity of his Life, but for the excellency and Purity of his Doctrine, reproving Sin boldly, and instructing Men in their Duty impartially, truly deserving that great Character, which the Mouth of Truth not long after gave him, That he was the greatest Prophet that was born of a Woman. And indeed of this he gave so great and signal Proofs in the Course of his Ministry, that not only all the People acknowledg'd him for a Prophet, but the great Sanhedrin at *Jerusalem* were in a Dispute

Dispute, Whether he were not the *Messias*, which at that Time they were in a general expectation of, till he cleared their Doubts by an ingenuous and free Confession to their Messengers, That he was not the Christ, but the *Voice of one crying in the wilderness, make straight the way of the Lord, as said the Prophet Isaias*: By which Words he assumed no other Office upon himself (tho' he might with much better Success have set up for the *Messias* than several others after did) but that he was a Person sent by God to prepare Men's Minds by Repentance for the Reception of the *Messias*, and to manifest him to those, whose purged and refined Souls were ready to receive him, and believe on him.

Sett. III. *John* having thus, by the Holiness of his Life, and the Humility of his Deportment, obtain'd Credit to his Ministry, made those Preparatories for the *Messias's* Kingdom, which he preached, *viz.* Repentance, and Baptism, to be thought so absolutely necessary for such as desired any Share in it, that not only those who looked for Redemption in *Israel*, *i. e.* for a spiritual Deliverance from the Bondage and Slavery of Sin, but even those who had quite different Notions of, and expectations from the *Messias's* Appearance, did willingly and zealously submit to it. Upon this account it was such vast Multitudes crowded upon *John*, to hear him and be baptized of him, the whole Country of *Judea* and *Jerusalem*, and all the Region round about *Jordan*, yea even the Pharisees and Sadducees,

B 2

who

A. C.
XXX.

Matth. 3. 1—3.
Joh. 1. 31.

Matth. 3.
Mar. 1. 4.

Luke 2. 33.

Matth. 3.
5—12.

A. C.
XXX.
Luke 3. 12,
14.
Matt. 11. 12.

2.
Peter one of
John's Dis-
ciples.
Joh. 1. 35.

Luke 2. 32.

Matt. 3. 12.
Mark 1. 34.

Joh. 1. 35.

who since they believed no Resurrection, could have no other than temporal Expectations from the Messias. The Publicans and Soldiers, who perhaps had little better Thoughts than to keep their Places in his Kingdom, crowded violently to be qualified for it. Among those that flocked to *John* to hear and be baptized of him, *Peter* and *Andrew*, his Brother, were some of his most zealous Auditors, adjoyning themselves to the Baptist, as his continual Scholars and Disciples; not that they wholly left their Trades, but that they more constantly attended his Instructions, and were more familiar with him than others were: And this they did, that they might more certainly and speedily come to the Knowledge of the Messiah, as well as be fitly qualified for his Reception, whose coming they longed for; for since they knew that the Messiah should be the Glory of their Nation, the People of *Israel*, they studied and laboured by all means to make themselves no unworthy Sharers of so great an Happiness and Blessing, which should soon be conferred on them, and thought it would be some Addition to it, to have the first taste of it.

SECT. IV. About six Months after *John's* Entrance upon his Ministry, Jesus our Saviour came among others to be baptized by *John* in *Jordan*; and was discovered then by him to be the Messias, who was to come, and whose Harbinger he himself was, by the Descent of the Holy Ghost in a bodily Shape upon him, which was the Mark given him by God to know him

A. C.
XXX.

him by. *John* had no sooner arrived at this desired Knowledge of the Messias, but according to his Office, he pointed him out to all the Jews, as occasion served. Jesus, immediately after his Baptism, was carried into the Wilderness, to be tempted of the Devil, and so the Baptist could not have an Opportunity of making him known, as soon as he would; but when he was returned, as *John* had in his Absence preached, That Jesus was the Messias, that great Person, who tho' he came after him, was much more honourable than himself, whose Shoes he was not worthy to bear; so at his first meeting with him, he openly declared, That he was the *Lamb of God, that takes away the sins of the world*; the Son of God, who by his Sufferings should atone offended Justice for Man's Sins, and like the Paschal Lamb, be our Sacrifice: And thus he did, as often as he saw him. *Andrew*, and another of *John's* Disciples being with him upon a certain Day, Jesus passed by, and *John*, according to his Custom, told them, That that was the Person, whom the Jews were in Expectation of, the Messias, who should make them, and all Nations blessed; who was represented by the Paschal Lamb. *Andrew*, who always gave a serious Attention to his Master's Words, gladly hearkned to this Speech, and with a joyful Heart believed on Jesus, and followed him, took him for his Master, and abode with him that Night. The next Day, he, being sensible that his Brother *Peter* had equal Desires and Longings to see and know the Messias,

John 1.
15—18.

Joh. 1. 35,
36, 40.

A. C.
XXX.

Joh. 1. 41.

3.
Peter's coming to Jesus.

4.
called his first
Cephas, or
Peter, and
why.

Joh 6. 12.

5.
Peter and
Andrew ac-
company Je-
sus into Ga-
lilee, and
were with
him at the
Marriage in
Cana, &c.

the Joy of the whole Earth, went immediately to find him; who tho' not present, was attending upon *John's* Ministry, and imparted this joyful News to him, That he had found the Messiah, which is, being interpreted, *the Christ*. *Peter*, who was too well acquainted with his Brother to question his veracity, never doubted of the Truth of his Discovery, but glad to be a sharer in the Treasure he had found, went immediately along with him to Jesus; who no sooner saw him, but that he might not want as solid Proofs of his Divinity as *John's* Testimony was to his Brother, salutes him at his first Approach by the Name, he was usually called, *Simon*; tells him his Parentage, That he was the Son of *Jonas*, and changes his Name into *Cephas*, or *Peter*, foretelling thereby, not only that he foresaw that he would be firm and unshaken in the Profession of the Faith in him, but what future Services he would after call him to, and would endue him with special Grace to undergo such as none could encounter unless they have the Strength of Stone and Flesh of Brass. By which *Peter* could not but believe that he was the Son of God, Omniscient, and the Messiah that was to come into the World. The Day following this, it pleased Jesus to leave *Judea*, where *John* was baptizing, and where *Andrew* and *Peter* came to him, and went into *Galilee*. Whether *Peter* and *Andrew* accompanied him, for their fuller Instruction or no, the History of the Gospel doth not directly relate; but it seems something probable that they did, be-

cause

A. C.
XXX.
Joh. 2. 2.

J. 2.
12—22.

cause *S. John* tells us, That three Days after Jesus coming into *Galilee*, he was present at a Marriage in *Cana* with his Mother and Disciples, which cannot be easily imagined any other than *Peter* and *Andrew*, *Philip* and *Nathaniel*; who so few Days before had professed their Belief of him. After this they went with him to *Capernaum*, and so to the Feast of the Passover at *Jerusalem*; where they heard his Discourses, and saw his Actions and Miracles, whereby their Faith was confirmed, and many others converted to the Faith in him, as the Saviour of the World. After the Feast was ended, 'tis probable that *Peter* and *Andrew* left their Attendance upon Jesus, and went to their Employment of Fishing: Yet resorting to his Sermons, as his Disciples, when the nearness of his Abode gave them convenient Opportunity to do it, which they often had by the frequent Habitation of Jesus in *Galilee*.

Jesus having remained some time in *Jerusalem* and *Judea*, teaching and preaching, apprehended himself to be in some Danger from the Cruelty of *Herod* the Tetrarch, who had taken *John* the Baptist, and put him into Prison: Whereupon leaving *Judea*, he went down into *Galilee*, as a more safe and secure Habitation. Here he began openly to preach the Gospel of the Kingdom of God, commanding and exhorting Men to repent of their Sins, and to believe. And that his Doctrine might be more influential upon them, and he more readily and heartily believed to be the

B 4

Meſ-

A. C.
XXXI.
Matt. 4. 12.
John 4. 3.

Matthew 4.
13—23.

A. C.
XXXI.

Lu. 5. 1-11

6.
Peter called
to a more
close Atten-
dance upon
Christ, and
to preach
the Gospel.

Psal. 8. 8.

Messiah, he seconded his Sermons with Miracles, Healing all manner of Sickness, and all manner of Disease among the People: By which means his Fame spread about all the Country, and great Multitudes continually followed him to hear, and be healed of him. In the Course of his Ministry here, he, being preaching near the Bank of the Lake of *Genesaret*, or Sea of *Galilee*, and much thronged with the People, who pressed upon him to hear the Word of God, to avoid the Inconvenience of the Crowd, and that he might be heard the better, went into *Simon's* Ship, which was then drawn ashore, because he and his Brother, with *James* and *John*, had just been a Fishing, and were washing their Nets, after a fruitless Toyl; and sitting down, taught the Multitude out of the Ship. When he had finished his Sermon, that he might both confirm his Doctrine, and requite the Fishermen, he commands *Simon* to launch forth his Ship into the Deep, and cast down the Net for a Draught of Fish. *Simon*, not more tired than discouraged by their fruitless Labour all the Night, was unwilling to make any further Experiment; but in Complaisance and Respect to his Master, rather than out of any Hopes of getting any thing, he condescended to his Desire, and sailing forth, cast his Net into the Sea. And now *Peter* met with so speedy a Proof, that Jesus was that Lord, who rules and commands the Fish of the Sea, and whatsoever passeth through the Paths of the Sea, and shews his Power in recovering Men from the depth

of

A. C.
XXXI.

of Despair, by bringing such a multitude of Fishes into their Net, that neither themselves were able to get them into their Ships, nor their Ships able to carry them to Land, that partly through Wonder, and partly through Fear and Surprize, he voluntarily communicated himself for his Infidelity and Distrust from the Society of his Master, he had so mean Thoughts of, and said: *Depart from me, for I am a sinful man, O Lord.* But the profoundest Humility, and most despairing Sorrow, being the best Qualification to the Divine Favour, *Peter's* mean Opinion of himself, and rigid Censure of his own Fault, procured him the highest Preferment in his Lord's Service; who immediately bid him be of good Comfort, he would now make him a Fisher of Men, by whose efficacious Preaching as many Souls should be gathered into Christ's Church at once, as he had inclosed Fishes in his Net at this Draught. *Peter*, tho' he thought himself unworthy, yet never was unwilling to serve his Lord, and therefore since he pleased to command him to take on him the Office of ministering to him in the advancing his Kingdom, he preferred that Honour before all other worldly Obligations and Contents, and instantly left all and followed him. *Andrew*, *James* and *John*, who were Partners with *Simon*, were also at the same time commanded to the same Work, and Attendance upon Jesus, and with the same ready Mind forsook all present Endearments to follow him, and serve him in the great Work of Man's Salvation.

S. Peter

Acts 2. 41,
44.

A. C.
XXXI.

Mark 1.
21—25,
Luke 4.
31—35.

Matt. 8. 14,
15.
Mark. 1. 29,
31.
Luke 4. 38,
39.

7.
Peter's Wife's
Mother cured.

S. Peter being from this Time forward become the inseparable Follower and Disciple of Jesus, attended him in all his Journeys and Travels. His first motion from the Place where he called him, was to *Capernaum*, the place of *Peter's* Habitation; where after he had taught the People in their Synagogue on the Sabbath-day, with great Admiration, and cast out a Devil, he retreated into *Peter's* House. Joyfully, doubtless, was the great Guest received, not only by *Peter* himself, who accounted it certainly a new Honour done to him by Jesus, to accept of the mean Entertainment of his Cottage; but by all the rest of his Family, who looked upon him as a Physician timely sent to cure them of all their present Grievs and Fears, caused by the dangerous Sickness of his Wife's Mother. Scarcely therefore was he entered the House and received the Civility of a Welcome, but thro' the great concern they were in for her Life, which the burning Fever had almost devour'd, they came to him, and besought him to have Mercy on them, and cure her. Jesus, who was as willing as able to answer their Desires, in respect to *Peter's* willingness to follow him, immediately went to her, and taking her by the Hand, commanded the Fever to leave her. By which he so perfectly removed both the Paroxysms of the Distemper, and the Effects of it, that as if she had never been Sick, She rose immediately, and ministred unto them. Thus giving not only his Disciples, but *Peter's* Family a fresh Demonstration that he

he was the real Son of that Eternal God, *Who killeth and maketh alive, woundeth and maketh whole, bringeth down to the Grave, and bringeth up again.*

This Miracle, done upon *Peter's* Wife's Mother, being wrought about the Noon of this Sabbath, Jesus spent the remaining part of the Day in Teaching and Healing those, who were brought in great Multitudes to him to *Peter's* House; and when the Night gave him a *Quietus*, he took up his Lodging there. Early in the Morning, a good while before Day, Jesus being desirous to enjoy a convenient Privacy for his Devotion, withdrew himself into the Wilderness, to spend some time there alone in Prayer; neither *Peter* nor his Family perceiving his Departure. In the Morning the multitude gathered together again, and came to *Simon's* House to hear him: Which *Peter* conceiving to be a good Opportunity of advancing his Kingdom, and not finding him in his House, grew impatient of any Delays, and went immediately with *Andrew*, *James* and *John* to seek him; and when they had found him, they told him, That all Men sought him. His Doctrine and Miracles had captivated the Minds of all Men so much, that they offered themselves to become his Disciples: And surely 'tis pity to neglect such an happy Opportunity of fully instructing them, and confirming them in his Doctrine and Belief in him. So cordially zealous was *Peter* for the Honour of his Master, and for promoting his Kingdom, that

A. C.
XXXI.

1 Sam. 2. 6.

Matt. 8. 16,
17.
Mark 1.
32—34.
Lu. 4. 40, 41.

Mark 1.
35—38.

8.
Peter seeks
Jesus.

A. C.
XXXII.

Joh. 5. 1.
Mark 3. 7.

Luke 6. 17.

Luke 6. 12.

9.
Peter chosen
one of the
twelve A-
postles.
John 17. 18.
Mar. 3. 14.

he was not afraid to quicken and stir up Jesus himself to greater Diligence in it.

From *Peter's* House, Jesus, after a second Per-
agration through *Galilee*, went up to *Jerusalem*,
to the second Passover, which he celebrated,
after he entred upon his prophetick Office;
which being ended he returned again with his
Disciples into *Galilee*, and taught by the Sea-
side the Multitudes, that resorted to him.
When he had continued there some Time, and
saw now his Disciples, from a few become
a multitude, he resolved to make an Election
of some particular Persons above all the rest,
for more special Ends and Employments; and
that he might have a more immediate Direction
of God and his Father, in chusing fit Persons
for so great an Office, he went up the Night
before into a Mountain apart, to pray, and
continued all Night in the *Proseucha*, or Ora-
tory, that was on the Mount, at his Devoti-
on; and coming down the next Day, he pro-
ceeded to an Election of twelve Persons, whom
by a Prolepsis he named *Apostles*, because as
he shewed them many particular Favours
while he was upon Earth, making them Eye-
Witnesses of all that he did and taught; So
also at his Departure out of this World, he
intended to make them his Vicegerents upon
Earth, and send them with the same Power
and Authority which God had entrusted him
withal, to preach the Gospel to all the World,
and to confirm it with Miracles, as he had done,
by Curing Diseases and Casting out Devils.
Of these, *Simon*, who was called or surnamed
Peter,

A. C.
XXXII.
Matt. 10. 2.
Mar. 3. 16.
Luke 6. 14.

Peter, is by our Lord placed in the fore-Front,
and by that justly entituled to a Primacy of
Order in the College of the Apostles; for
which reason he hath always been acknow-
ledged by the Church, the Head of the Apo-
stles; but a Supremacy *in Fee*, to him and his
Successors in the *Roman See*, must have a better
Grant than *Constantine's* to settle it, before the
Church will universally submit itself to so hard
a Yoke.

After this Election of the Apostles, *S. Peter*,
who always thought that the greater Favors
he received from his Master, the greater Obli-
gations he had to be more zealous and diligent
in his Ministry, and Obedience to him, behav'd
himself with so great Respect and Diligence,
that his Master admitted him, with the two
Sons of *Zebadee* to a more intimate Familiarity
with him, and communicated to them the
more secret Passages and Transactions of his
Life. For not long after this Election, *Jairus*,
a Ruler of the Synagogue, who had but one
only Daughter, about twelve Years old, who lay
at the Point of Death, came to him in a great
Agony of Fear and Grief, and besought him
earnestly to come down and heal her, telling
him, That he had so great Faith in his Divi-
nity, that he believed if he would but lay his
Hands upon her, she would live. Jesus as-
sented to his Desire, and arose to go along
with him. In the way being thronged and
pressed by the Multitude, a Woman, who had
an Issue of Blood many Years, and was past
the Power of Art to help, came behind him,
and

Matt. 9. 18.
Mark 5. 22.
Luke 8. 41.

A. C.
XXXI.

10.
Peter's Answer to Christ, when he asked, Who touched him.

11.
Peter admitted to the raising of Jairus's Daughter.

and touched the Border of his Garment with such a lively Faith, that she obtained an immediate Cure. Jesus, to whom Secrecy itself was open and known, perceiving that Virtue was gone out of him, presently called for the Person, who had stolt a Cure, and so effectually touched him. *Peter* hearing him, wondered at the Question, as very impertinent to be asked in the midst of a Crowd, and said, *The multitude throng thee and press thee, and askest thou who touched thee?* Jesus knowing that this Reply proceeded from *Peter's* Ignorance, still persisted in the Enquiry, till the Woman, who was cured, discovered the matter, trembling, as tho' her Faith had been her Crime, and her Modesty her Shame. But Jesus having thus cleared up his own Omniscency, and manifested publicly the Strength of a sound Faith, dismissed the Woman with high Commendation of her Belief, as if her Faith had cured her, and not He; confirming her Cure, and shewing *Peter* his Error. While these things were acting, the Delay proved fatal to *Jairus*, for Messengers brought News to him, That the Damsel was dead, and it would be needless for him to bring Jesus down to his House; for tho' he could cure Diseases, none can redeem from Death. *Jairus*, hereupon desisted from his Petition, but Jesus still comforted him with Hopes of restoring his Daughter, if he would believe; and going to his House, took with him *Peter*, *James*, *John* and the Father and Mother of the Child, as chosen

Wit-

Witnesses of his Omnipotency, and raised her again to Life, shewing indeed that to him the Child was not dead but slept, because he as easily raised her to Life again, as Men asleep can be awaked, tho' they that knew not his Person or Power, derided his words.

Some time after this, Jesus having taken another Perambulation about *Galilee*, which he chose as the chief Province of his Ministry, observed that his Flock began much to increase; and therefore that they might not want any instructions necessary for their Salvation, he called his Twelve Disciples, of whom *Peter* was the chief in the Commission, and sent them two, by two, into all the Cities and Villages round about *Galilee* to Preach the Gospel, heal Diseases, and cast out Devils, giving them a double caution, that they should confine their Ministry to the Jews only, and avoid the Gentiles on the one hand, and Samaritans on the other, and that they should prevent the malice of Men with a Serpentine subtilty, and Dovelty Innocency; for since their Commission tended to the destruction of Satan's Kingdom, they must expect he would raise them up Enemies, who, by Persecution may hinder the progress of their victorious Preaching.

The Apostles having at length finished the course of Preaching appointed by their Master, returned to him, and gave him an account of what they had done, and what they had taught. In the absence of the Apostles, *Herod* the Tetrarch had beheaded *John* the Baptist, and

A. C.
XXXII.

Matt. 9.
33—34.

Luke 9.
1—5.
Mark 6.
7—11.
Matt. 10.
1—42.

12.
Peter and the Eleven Disciples sent two by two to preach.

Mark 6. 30.
Luke 9. 10.

A. C.
XXXII.

Luke 9.
7—9.
Matt. 14.
1—13.

Mark 6. 33.
Mark 6. 45,
47.

Matt. 14.
22, 33.

Mark 6.
45—51.

John 6.
1—21.

and began to enquire after Jesus, because it was reported that *John* was risen again in his Person, and come with greater Power and Authority than he had before, which *Herod's* guilty Conscience interpreted to be, to revenge his Murder upon him. Of this, Jesus soon had intelligence, and to avoid his cruel design, he withdrew himself immediately upon his Disciples return into the Wilderness of *Bethsaida*, a place of solitude and privacy. But here also the Multitude found him out, and came to him, partly to hear him and be healed of him, and partly to make him a King; whereupon, after he had dismissed them, he sent his Disciples away by Ship toward *Capernaum*, and went himself up into a Mountain to pray, and meditate a while by himself. The Disciples met with a very troublesome Voyage; for when they were gotten almost into the midst of the Lake, there fell a great Storm upon the Lake, with a very high Wind, and they were in no small danger of their Lives. Jesus, tho' absent from them, was very sensible of the trouble and fears they were in, and tho' for the tryal of their Faith he suffered them to remain in them till near Morning; yet at length he came to them, walking upon the Sea to deliver them. His first approach to the Ship added but a new fright to the former, for his Disciples seeing him, thought it had been a Spirit, which of all Beings, is only light enough to tread upon so thin a body as Water is, and therefore cried out for fear. But he soon allayed their

their

A. C.
XXXII.

13.
Peter walks
on the Sea,

their terrour, by assuring them that it was he, your Good Master, who was come to them not to harm, but save them. *Peter*, assuming confidence, and being affected both with the novelty and wonder of it, desired him, that, if it were he, he would give him leave to come to him upon the Water. Jesus permitted him immediately; but *Peter's* Faith was not strong enough to encounter rowling Waves and blustering Winds, but was afraid to trust himself to such dangers, tho' at Christ's word; and therefore beginning to sink, cried out to Jesus to save him. Jesus, tho' he might justly have left him to the punishment of his own infidelity, yet mercifully stretched out his hand to him, and immediately set him above the Waters, contenting himself to give him a gentle reproof for his weakness of Faith in these words; Oh thou of little Faith, wherefore didst thou doubt? Didst thou not see me upon the Water? And why didst thou doubt that my Power could not support thee upon them as it doth myself? Jesus then entered into the Ship to his Disciples, and tho' he stilled the Winds; yet himself was more than wind to the Ship, for the Ship was immediately at Land, whither they were going. The Spectators of this Miracle were strangely amazed at it, and being fully satisfied that he was the Son of that Supreme God, who ruleth the raging of the Sea, and stilleth the Waves thereof when they arise, whose way is in the Sea, and Paths are in the great Waters; they went to him,

Ps. 99. 9.
77. 19.

C

and

A. C.
XXXII.

Matt. 14. 34.

Matt. 14.
15—21.

Mark 6.
31—44.

John 6.
1—21.

John 6.
26—69.

and paid him the Homage due to God only, worshipping him.

Being Landed in the Country of *Gennesareth*, near *Capernaum*, our Saviour was again surrounded with the Multitude partly out of the adjoining Villages, and partly from *Bethsaida*; the People who had there been miraculously fed, following him by Ship to *Capernaum*, which, when he observ'd, he entred into a Synagogue at *Capernaum*, and in a Sermon which he made on purpose upon that Occasion, he first reproves them for their care for their Bellies, that they followed him not because they saw his Miracles, but because they eat of the Loaves and were filled, and then Exhorts them to lay aside their anxious Desires and Labours for these Perishing and worldly Enjoyments, and to seek to get a lively Faith in him, which would save them eternally, which he expressed to them under such unusual and harsh Similitudes, as the true Manna which *Moses* gave the Children of *Israel* in the Wilderness, the Living Bread, and eating his Flesh, and drinking his Blood, that not only the Jews that heard him, but many of his own Disciples took great offence at his Doctrine, and quite forsook him. When Jesus saw, that tho' he had plainly told them that the meaning of those Expressions was merely Spiritual, yet they were obstinate in their departure; he asked the Twelve, whether they would go away also? *Peter*, whose Faith was sound, tho' small, as Spokes-Man for all the rest, answered him with a seeming

abhorrence

abhorrence of the other Disciples Apostacy, Lord, to whom shall we go? Where can we hope to find so good a Master as thou art? Thou hast the words of Eternal Life, thou discoverest to us the way to Eternal Happiness, which neither *Moses* himself, nor the Scribes were ever able to do. To forsake thee is to forsake our own Life: We will ever adhere to thee and thy Truth, for we believe and are sure that thou art the Christ, the Eternal Son of the Living and true God, and shall bring down from Heaven to us all those Blessings God hath promised us by thee.

These things were spoken a little before the Third Passover which happened in the time of Jesus's Ministry, to which he dare not go, tho' he was punctually careful to fulfil all Righteousness, but abode in *Galilee* at the time of the Feast, because the Jewish Rulers of the great Sanhedrin at *Jerusalem* sought to put him to death. When therefore the Jews saw that Christ came not to the Feast, they sent down some Scribes and Pharisees from *Jerusalem* to him to search into his Doctrine, and be Spies upon his Actions, whether he observed *Moses's* Laws and their Religious Rites. These Men happening to be present where Jesus and his Disciples were to eat, took notice that they sat down without washing after the common Custom of the Jews, (who, except they wash their hands often, eat not, looking upon it an indispensable Duty, to which

A. C.
XXXIII.

John 6. 4.
John 7. 1.

Matt. 26.
1—20.
Mark 7.
1—22.

A. C.
XXXIII.

* This Doctrine is still continued to us in the Jewish Writers, viz. the Talmud, where we often meet with such Expressions as these, *Plus est in verbis Scribarum, quam verbis Legis.* And, *Graviora sunt verba Seniorum, quam Prophetarum,* &c.

15.
Peter's question about such things as defile, &c. Our Lord's answer.

they were tyed, not by *Moses Law*, but by * the Tradition of the Elders, which they looked upon more obligatory,) and accused them to Jesus of transgressing the Traditions of the Elders. Jesus answers them, that by observing those very Traditions which they were so jealous of, they had incurred an Accusation of transgressing the Law of God through their Tradition, and instead of worshipping God, placing their Religion in the observance of the Commandments of Men, which was a much greater crime than his Disciples had been guilty of, if there were any worth in these Traditions, which that there was not really, he shewed the Multitude, turning his Discourse to them, and saying, *That 'tis not that which goes into the mouth that defiles the Man, but that which comes out of the mouth, this defiles the Man.* Peter, who had always been accustomed to these traditional Observations, and thought, that Meats did in some cases pollute and defile a Man, kept his Masters words in his mind as a strange Paradox, and as soon as he had a convenient opportunity, desired him to explain that parabolical Expression. Jesus wondering at the weakness of his apprehension, tells him, That whatever a Man eats doth not at all affect the mind, which is the only seat of defilements, but passeth into the Stomach, and after several digestions is evacuated,

A. C.
XXXIII.

ted, but what comes out of the mouth is premeditated and voluntary, such as evil Thoughts, Murthers, Adulteries, Fornications, False-Witness and Blasphemies. These things indeed defile a Man; but to eat with unwashed hands defiles not a Man. By which he shewed his Disciples, that the Legal Ceremonies, which consisted most of them in such outward Pollutions, were not real; and prepared them for the disannulling of them, which was shortly to be.

Not many days after this Disputation with the Scribes and Pharisees, Jesus took his journey towards *Casarea-Philippi* (named also *Dan*, and *Panias*) and in the way as they passed along, he asked his Disciples, Whom do Men say, that I, the Son of Man am? What Opinion have they of me, who, tho' I appear in a mean condition and the state of a Servant, yet do so many Miracles? They answered him, some say, that thou art *John* the Baptist, risen from the Dead; some *Elias*, sent down from Heaven, and others *Jeremias*, or some other of the ancient Prophets restored again to Life? He then asked them what their opinion and belief was concerning him? *Simon Peter*, who was always forward to speak for himself and his Brethren, answered, *Thou art the Christ the Son of the Living God, i. e.* Thou art the *Messias*, so long ago promised to, and expected by the Jews. And tho' indeed thou appearest as the Son of Man, yet art thou much greater than any of the Prophets or the Sons of Men, for thou art *The*

Matt. 16.
13—20.
Mark 8.
27—30.
Luke 9.
18—21.

16.
Peter's confession of Christ.

A. C.
XXXIII.

Son of God, the Only begotten of the Father, co-equal and co-eternal with him. Jesus hearing this noble and found confession of his Office and Person, replied, *Blessed art thou, Simon Son of Jonas, to whom God my Father hath by his Spirit revealed the mysterious, but true notion of my Nature and Function, for no mere Humane Understanding can discover or comprehend it. And since God hath made thee so fit an instrument both for thy Zeal and Knowledge to promote my Kingdom, I say unto thee, That as thy Name importeth a Rock, so I will make thee a Foundation-stone, and a chief Minister in the building of my Church, which by thy Doctrine and Miracles I will so firmly establish in the Faith that thou hast confessed, that the Gates of Hell, and all the Powers and Policies of the Devil shall not prevail against it or overthrow it. And that my Church, the House of God, may be an orderly frame and building, I will give thee the Keys of the Kingdom of Heaven, i. e. Power and Authority to keep Men in Obedience to my Laws, and whatsoever thou shalt bind over to Punishment, and Excommunicate for their Sins and Impenitence shall be bound, i. e. dealt with, and punished as such by God which is in Heaven; and whomsoever you shall loose and absolve from Punishment, upon their Repentance and Conversion, shall be loosed, forgiven, and pardoned by God.*

By the former Discourse with Peter, Jesus perceiving that his Disciples had gotten a true notion of his Divinity and Office, believ-

A. C.
XXXIII.

lieving him to be the Son of God and the Messiah, notwithstanding the different Opinions that were in the Nation about him, began to prepare their minds for his Sufferings, which he was shortly to accomplish at Jerusalem, and by which he was to work out Man's Redemption; and therefore told them plainly, that he must go up to Jerusalem, and there endure many Affronts and Indignities from the Jewish Rulers of the great Sanhedrin, and at last by their Malice and Arts be put to a cruel and disgraceful Death, which yet he would soon retrieve himself from by a Resurrection from it on the third day. Peter, whose Zeal for, and love to his Master, could not endure to hear of parting with him, especially by such an unhappy Fate, took him, and rebuked him for this unkindness to himself and them, saying, God forbid this should come to pass; be more careful to secure thy self, who canst easily do it; for we can never consent that thou, who hast been so loving a Master to us, should be so soon taken from us. Jesus knowing that this advice crossed the Decrees of Heaven, and defeated the gracious Purposes of Man's Redemption, which he came down from Heaven to compleat, turned to him, and with anger said, *Get thee behind me, Satan, i. e. away, away from me thou wicked Man, who out of mistaken Love givest me such advice, as Satan himself could wish that I would follow, and with worse than which, Satan himself, when he tempted me in the Wilderness, could not assault me: Let me not hear a word more of it,*

Matt. 16.
21—23.

Mark 8.
31—39.

Luke 9.
22—27.

17.
Peter's advice to Jesus about his Sufferings.

A. C.
XXXIII.

for thou art an offence to me, and seekest to ensnare me in the greatest of Sins, in drawing me to make use of humane policy to save my Life, tho' thereby the whole Scene of God's merciful designs for the Salvation of the World be utterly broken

Matt. 17.
1—9.

Mark 9.
1—7.

Luk. 9.
28—27

19.
Peter at
Christ's
Transfiguration.

About a Week after, Jesus, who had given his Disciples a sad description of the lowest step of his Humiliation, and no doubt filled their minds with grief, especially S. Peter's, thought it a seasonable time to give them a Specimen of that Glory which should be the Reward and consequent of his Sufferings; and therefore taking with him Peter, James, and John, he carried them unto an high Mountain apart, commonly thought to be Mount Tabor, and was transfigured in their presence, as he was making his Prayers to God; for his Countenance had a Radiant lustre upon it, far excelling the Splendor of the Sun; and his Garments, which covered the rest of his Body, had not only a Whiteness beyond the power of Art to make, but they glittered and shone as the Light. While Jesus was in this Heavenly dress, as if Heaven it self were descended upon the Mount, Moses and Elias clothed with the same Glory, appeared to him, and discoursed with him about his Death, by which himself should be eternally exalted above every Name both in Heaven and Earth, and God's truth magnified in fulfilling all the Prophecies and Types of the Old Testament, by which Man's Redemption was either promised or shadowed to us. While this inter-

course

A. C.
XXXIII.

course was between Jesus, and his Heavenly Guests, Peter, and his fellow Apostles were asleep, it being in the night, as is probable; but waking just before their departure, and seeing their Glory, were in a wonderful amazement. Peter, tho' hardly awake, yet being sensible how much better company they were in, than they usually conversed with, and how much it would be for their Master and their own safety to continue there, said unto Jesus, Lord, it will be more advantageous to us to continue here in this Heavenly Society, than to go again into a wicked World: Permit us therefore to erect three Tabernacles on the Mount, one for thee, and us thy Disciples, and one for Moses, and one for Elias, that they may settle their abode among us. While Peter was talking thus wildly, not knowing what he said in the fright he was in, there came a bright and shining Cloud over them, by which they were all much terrified, and a Voice issued out of the Cloud, which said unto them, This is my beloved Son in whom I am well pleased, hear and obey his words. The Cloud remained but a short time, carrying those two great Ministers, Moses and Elias up again to Heaven. And as soon as it was gone, Jesus came to the Disciples, who lay prostrate upon their Face with astonishment, and touching them, raised them up, who seeing none but their Master, recovered their Spirits, and immediately descended from the Mountain with him. But Jesus charged them to keep this Vision secret till after his Resurrection.

Matt. 17.
22.
Mark 9. 30.

Matt. 17.
24.—27.

S. Jerom is of Opinion that this Tribute of two Drachms was paid to the Emperor; but the judgment of all the rest almost of the Fathers, and Josephus, and our Modern Commentators is against him.

19.
Peter pays
Tribute for
Christ and
himself.

the Money, which was half a Shekel a Head. Jesus, knowing what had passed, tho' not present, prevented *Peter* with this Question, before he could deliver the matter to him, saying, *What's thy opinion Simon, of whom do the Kings of the Earth take Custom or Tribute? of their own Children or Strangers?* *Peter* replied, of Strangers only. Jesus said, *Then ought I, who am the Son of God, to be excused from this Tribute to my Father, as the Children of earthly Princes are.* But yet, adds he, *left they who know not my heavenly Generation should blame me for disrespect to God or his Temple, or contempt of Moses Law, go thou to the Sea, and I will bring a Fish to thy Hook with a Shekel in his mouth, which give the Collectors for thee and me, that we be not thought ill off for so small a matter.*

While

NOTE:

THIS VOLUME HAS A VERY TIGHT BINDING
AND WHILE EVERY EFFORT HAS BEEN MADE

Capernaum, he made several discourses upon various Questions, as First, upon that propounded by his Disciples, Who is the greatest in the Kingdom of God? Which he resolved by propounding to them a little Child as a pattern of Humility and Innocency, telling them, *That the most humble is the greatest in his Kingdom, and they that are lowest in their own thoughts are highest in Gods.* Secondly, about Offences and Scandals to weak Christians, teaching his Disciples how tenderly they should deal with such, lest they either discourage them in, or deter them from Christ; and how cautious all should be of giving them offence, because God threatens a Woe to such as are the occasion of scandal to them, and because 'tis not the will of our Heavenly Father that any one of those little ones should perish. Thirdly, About the properest methods of dealing with such of our Brethren as have done us any injury; which he prescribes under three Heads. 1. Private admonition between the injured Person and doer of the wrong. 2. In case that prevail not, admonition before two or three Witnesses. 3. And if this prove ineffectual, admonition by the Church in their Publick Assemblies, 1 *Tim.* 5. 20. After which, if the Offender prove incorrigible, he must be Excommunicated, and accounted no better than an Heathen and a Publican. *Peter* having observed this discourse, and learned by his Masters words that if private Admonition prevail, and the Offender seem to repent,

XXXIII.
Matt. 18.
1—6.
Mark 9.
33—37.

Matt. 18.
7—14.
Luke 9.
46—48.
Mark 9.
42—49.

Matt. 18.
15—35.

1 *Tim.* 5. 20.

20.
Peter's ques-
tion about
forgiveness of
wrongs.

he

A. C.
XXXIII.

he must forgive, makes this Objection, and asks him how often we must forgive an offending Brother upon his Repentance? Whether a Relapse doth not excuse from forgiving? Or we must forgive him till seven times, which is certainly sufficient? Jesus answers him, I make no limits in such cases, but as often as thy Brother offends, if he repents. I oblige you to forgive him, tho' it be till seventy times seven, *i. e.* the greatest number imaginable; which he illustrated further very well by a Creditor and his Debtor, raising this excellent Conclusion from it, That God will deal with us either mercifully or cruelly, as we deal with our Brethren in the injuries we receive from them.

John 7. 10.

Luke 10. 38.

Luke 11.
1—13.

Luke 12.
35—43.

Jesus having been at *Jerusalem* at the Feast of Tabernacles, in his return accepted of the kind Entertainment of *Martha*, who dwelt at *Bethany*, and upon her invitation of him staid a few days at her House. Here he spent his time, partly instructing his Disciples in several Duties, chiefly how they should Pray, and partly in Preaching to the Multitude, to whom he made several Sermons, giving them a short abridgment of most of the necessary Laws of a Religious Life, and at last concludes with a Pathetick Exhortation to a continual vigilancy for the coming of the Son of Man to judge the World; like Servants, who expect their Master's return from a Wedding, always are watching, that at his first knocking they may be ready to open to him; because the Son of Man comes at an hour when

A. C.
XXXIII.

21.

Peter's question to Jesus about the Parable of the Servants.

when Men think not. *Peter* hearing this general Application, asks his Master whether he spake this Parable to them, *i. e.* his Apostles, or to all his Hearers in general? Jesus said, *You are all concerned equally in this great affair; you must all give an account of your actions to God, as Stewards do of their disbursements to their Masters; and it is your wisdom so to be prepared for it, that your Lord by his sudden and unexpected coming may not surprize you: For as our Lord, if he finds men in a suitable posture for his reception, will reward them with the most signal marks of his love and favour; so if he come upon you in your lewdness and debaucheries, he will allot you a miserable portion with Unbelievers, and that more or less tormenting, as the greatness or smallness of your Sins have deserved: For to whom he hath committed much, of them he will require much, and proportionably punish or reward the good or ill management of it.*

The Feast of the Dedication, (which was a Feast kept at *Jerusalem* in Memory of the Dedication of the Temple, by *Judas Maccabees*, who cleared it from the Prophanations of *Antiochus*, and was celebrated annually in the Month *Casfeu*, or *December*, eight days) being past, Jesus came from *Jerusalem* to *Jordan*, and there taught. While he was here, a certain Governour of a Town, a Young Man came to Jesus, and as if he had more Religion than Men usually of his Age and Quality have, put this sober Question to him. *Good Master, what shall I do to be saved?* Jesus gave him a plain, but certain Answer. *Good-*

Joh. 10. 22.

Matt. 19. 1.

Matt. 19.
15—30.

ness

A. C.
XXXIII.

Mark 10.
17—31.

Luke 18.
13—30.

22.
Peter's demand of Jesus, what he should gain by leaving all for him.

ness and Happiness can't be separated: Keep the Commandments, and thou shalt live. The Young-Man hearing this, conceived good hopes of his Salvation, because he was conscious to himself he had continually kept them, and therefore told Jesus he had always observed them, and unless there were any thing else required, he might modestly assure himself of it. Jesus seeing so much innocency in the midst of greatness and wealth, was much in love with him, and to try the sincerity of his Obedience, added, *If thou wilt be perfect, and give such a proof of thy sincere Obedience, as to make thy Salvation unquestionable, sell all thou hast, and dispose of it to the poor, and thou shalt have a Treasure in Heaven, and come and follow me.* The Young-Man was unwilling to purchase Heaven at so dear a Rate, as parting with a vast Estate, and therefore he went away very sorrowful. But Peter hearing this, that Jesus promised the Rulers so great reward in exchange for his earthly Riches, asked Jesus, what he and his fellow Disciples should have for forsaking all they had to attend his Service? Jesus presently says, *That as for them, who were his immediate attendants, he would in recompence of the loss of their Temporal things, make them not only the Heads of his Church after his Ascension, but at the day of Judgment, when the Son of Man shall appear in his Glory, they should be Co-assessors with him on his Throne, to judge the World: And tho' he would not make others equal with them in their Reward; yet if any man shall forsake his House and Relations for his name sake, he would* give

A. C.
XXXIII.

give him such contentment in his choice, that he shall have no reason to repine at the loss of all in this world, and as an addition to it, make him eternally happy, but with a proportion to men's labours and deserts.

The Passover of the Jews, wherein Jesus, the Lamb of God, was by Divine Ordination to take away the Sins of the World by the Sacrifice of himself now drawing nigh; he six days before the Feast came to *Bethany*, a small Village of *Judea*, about two miles from *Jerusalem*, and lodged at *Martha's House*, whom he had not only converted with her Brother and Sister *Mary*, some time before, but had lately endeared to him by the raising of *Lazarus* her Brother from the Dead. Here he stay'd one day, and because according to the Law, the Paschal Lamb was to be taken upon the Tenth day of the Month, in order to the Sacrifice of the Fourteenth, Jesus on that day went up to *Jerusalem*, riding on an Ass, and returned again that Evening to *Bethany*. The next Morning, Jesus went again up to *Jerusalem*, and in the way, being an hungry, went to a Fig-tree, hoping to find some Fruit thereon to relieve his hunger, but being disappointed, he cursed the Fig-tree, and as soon as they were gone, it withered away. Peter, next Morning passing by it, took notice of it, and said to Jesus, *Master, behold the Fig-tree which thou cursed'st, is withered away.* Jesus replied, *That he had in this Miracle shewed them what is the strength of a sound and saving Faith, which, if they would labour to get,* they

John 11.
55.
John 1. 29.

John 12. 1.
John 11.
18.

John 11. 43.
44.

Matt. 21.
17, 18.

Exod. 12. 2.
Matt. 21.
17—22.

Mark 11.
20—23.
12—14.
23.

Peter shews Jesus the withered Fig-tree.

A. C.
XXXII.

they should be able to do greater Miracles than this; not blast Fig-trees, but remove Mountains, and master all difficulties in the work of their Ministry; for God will always assist them with his Power, if they make their Prayers in Faith to him.

Matt. 26.

1—5.

Mark 14.

1—3.

John 13.

18—38.

24.

Peter en-

quires who

should be-

tray Jesus.

Matt. 14. 21.

Two days before the Passover, Jesus, after his return from Jerusalem, supped with Simon the Leper at Bethany, where, while he sat at Meat, the Woman anointed his Head with Spikenard, and he entertained his Disciples with a discourse concerning the Person that should betray him into the hands of those who sought his Life, telling them, that tho' he had been so kind and good a Master to them all, yet one of them was of that treacherous and diabolical temper as to betray him, which he was so sensible of from that Scripture, which says, *He that eateth bread with me, hath lift up his heel against me*, that he willingly submitted to it as the Decree and Order of Heaven. Peter hearing so plain an intimation, that one of them, the Twelve Apostles, should be so great a Traitor, was very desirous to know who it was, possibly that he might by Arguments or Menaces deter him from so horrid an attempt; and seeing John the beloved Disciple leaning upon Jesus Bosom, beckened to him, that he should ask Jesus who it was, who accordingly put the Question, and received this Answer, that he would give a Sop to the Person that should do it; and having dipped one in the Dish, gave it to Judas, withal telling him, how horrid an impiety it was to betray

A. C.
XXXIII.

betray his Lord and Master, and how great a Punishment he should suffer if he did it, *It had been much better for him that he had never been born*, he should be made so miserable for that fact. But this kind admonition not prevailing with his Covetousness, Jesus left him in the power of the Temptation, and Satan immediately entred into him, filling his Heart with a full resolution to compleat his bloody design, so that he immediately went out, and made an agreement with the Jews to deliver him to them. When Judas was gone, Jesus entertained his Disciples with a discourse relating to his Treason, saying, "Now shall I, who have hitherto appeared like a mortal Man in my state of Humiliation, pass into the glory of my divine Essence, and by my actions gain Honour to God my Father, who in consideration of the glory I shall acquire to him, will immediately translate me to the full fruition of himself, and crown me with all beams of Divine Majesty. I must shortly leave you, my Disciples, whom I love. and am as tender of, as Parents of their young Babes: You may, and doubtless will desire my presence; but as I cannot stay with you, so neither can you go along with me. And in the words of a parting Friend, let me engage you so to live in mutual love one of another, that you may be known to be my Disciples from Men of all other Religions and Professions, by this Badge, that ye are the greatest lovers one of another. Peter, whose zeal to his

D

Master

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A. C.
XXXIII.
~

25.
Peter promises to dye
for his Master.

Master often outstript his consideration, hearing Jesus speak of his going from them, asks him, Whither he did go? Jesus replied, It is in vain to tell thee now, for you are not able to follow me now, tho' perhaps you may be afterward. *Peter* said unto him, Why hast thou such a mean Opinion of me, that I cannot follow thee? Is there any paths more affrighting than the valley of the shadow of Death? and through those black shades I am willing to follow thee. Jesus answered, Thou speakest valiantly and cordially; but alas! thou knowest not thy own strength, nor the deceitfulness of thy own Heart; for I foresee, that when I am brought into the hands of my Enemies, the Cock shall not Crow till thou hast denied me thrice. After Supper was ended, Jesus, having in mind his departure, that he was now going to God, where he should take possession of all power in Heaven and Earth, and should never have an opportunity of giving his Disciples an example of this Nature, resolved to give them a Pattern of that Humility, which would exalt them to that place, whither he was going before them; and therefore being risen from Table he putteth off his Garments, girded himself with a Towel, and having put Water into a Bason, went to wash his Disciples feet, beginning with *Peter*. *Peter* amazed at such condescension, refused resolutely at first; but when Jesus told him, That he had a more spiritual and holy intention in it, and that unless he were washed, he could have no part nor portion

John 13.
1—17.

26.
Peter's feet
washed by
Jesus.

~
A. C.
XXXIII.
~

tion in him; *Peter* submitted, and desired that he would wash him in all parts, if that might secure his interest in him: But Jesus told him 'twas sufficient that his feet be washed. Then Jesus washed both the feet of *Peter* and the rest of the Disciples, which, when he had done, and put on his Garments again, he sat down and gave them the Reason of this Action, telling them, that he intended it for nothing but to be an Example of the most condescending Humility to them; that since he who was justly acknowledged to be their Lord and Master had stooped so low as to wash their feet, they should think it no disparagement to them to stoop to the meanest of offices of Charity and Love one to another; for tho' they were exalted to the dignity of his Apostles, yet they were but his Servants, and 'twould be audacious Pride for them to take more state and grandure upon them than they see their Lord had.

The next Morning, being the Day of Unleavened Bread, when the Passover was to be killed, Jesus sent two of his Disciples, *Peter* and *John*, to prepare it for him at *Jerusalem*, in a fair convenient Room; to which they were directed by a Man carrying a Pitcher of Water to the House: Here they having made all things ready for that solemn Service, Jesus came in the Evening with his twelve Disciples and eat the Passover; which, because it was his last, he was very desirous to celebrate it with them before he suffered. As they were eating of it, he discoursed to them of several

27.
Peter prepares the
Passover.
Luke 22.
7—13.
Matt. 26.
17—19.
Mark 14.
12—16.

A. C.
XXXIII.

Luke 22.
31 — 34.

28.
Peter warn-
ed of his
Fall.

Matth. 26.
25 — 29.
Mar. 22, 25.
Lu. 22. 19,
20.

important Matters about his own Sufferings; and the Glories of his Father's Kingdom; and because he saw that in this direful Tragedy Satan had designed to assault *Peter* with a violent Temptation, and try whether his over-confident Boasting of his Adherence to Christ in his Sufferings would prove sincere, Jesus gave *Peter* a Caution of it, that he might fore-arm himself against it; saying, *Simon, Simon, Satan hath desired to have you in his power, that he may sift you like wheat*; and tho' it could not stand with my Honour to exempt you from a Trial, lest Satan should brand you for an Hypocrite, or think my Kingdom not able to withstand his Invasions: Yet, *I have prayed for thee, that thy faith fail not*; and I doubt not, but tho' thou mayst be foiled, thou shalt not be overcome; and when thou hast recovered thy Strength, confirm and encourage thy Brethren, who shall fall under the like Assaults. *Peter* again assured his Master of his firm Adherence to him; and told him, That Satan should in vain use all his Arts against him, for he was ready to go with him both into prison & to death. But Jesus, knowing his Weakness, repeated again to him that prophetick Speech; That that Night before the Cock crew, he would thrice deny that he knew him. After the Paschal Supper was over, Jesus appointed that excellent Sacrament of the Eucharist to be continued in his Church for an everlasting Memorial of his Goodness and Love, in dying for Mankind to redeem them from the Power of Sin and Hell.

After

A. C.
XXXII.

Matth. 26.
26 — 46.
Mark 14.
32 — 42.
Luke 22.
40 — 46.
Jo. 18. 1, 2.

29.
Peter pre-
sent at
Christ's A-
gony in the
Garden.

After Jesus had thus celebrated the Passover, and instituted the sacred Memorials of his Death, he went from the House, where he was, over the Brook *Cedron*, into a Garden at *Gethsamane*, which lay at the Foot of the *Mount of Olives*, where he used always to retreat himself for his private Devotion, when he was at *Jerusalem*, or thereabouts: His Disciples attended him thither, and because he was as it were to begin the horrid Tragedy of his Sufferings for Man's Sins here, he ordered eight of the Disciples to stay at the Entrance into the Garden, commanding them to joyn their Prayers with his: And while he withdrew a little way for his private Devotion to God, they should pray to God, That those Sufferings which for his sake they should be shortly involved in, might not over-power or overcome them. Having given the eight Disciples this Charge, he took *Peter*, *James* and *John* along with him, to be Witnesses of, and Comforters to him in that great Agony, that he knew was coming upon him, and retreated some distance from the rest, telling them, as he went, That his Soul was exceeding sorrowful, even unto Death, that he might awaken their Care and Vigilancy for him in so deplorable a Condition. Being composed to the serious Thoughts of an humble Suppliant to his Father, he felt in himself an extreme Conflict between the Flesh and the Spirit; the human Nature in him, as well as all other Men, unwillingly yielding to the Thoughts of Death, and therefore prayed earnestly to his Father, to whom all things

D 3

were

A. C.
XXXIII.

30.
Peter re-
proved by
Jesus.

were possible, That he would remove, if it might consist with his heavenly Wisdom, the bitter Cup of his Death from him. And when he had thus prayed, he came to his Disciples, doubtless expecting some Comfort from them in his Sorrow; but they, overwhelmed also with Grief, were fallen asleep. Jesus awaked them, and with a mild Reproof, said unto Peter; *What, could you not watch one hour with me? Surely, if you had no concern for me, yet the Dangers you are like to fall into within a few Hours, call for your Vigilancy and earnest Prayer; That God would support you under so many Temptations as you will meet with; for tho' your Spirits be willing, your Minds are well affected to me, and you think you can suffer with me and for me, yet the flesh is weak, and will be apt to seduce you to an Apostacy, rather than yield itself to Tortures and Afflictions.* Jesus then withdrew and prayed again to the same effect, at the repeated Thoughts of his Sufferings, falling into so great an Agony, that his Sweat, which fell from his Body was like Drops of Blood, and his Soul was so intolerably loaden with Grief; that since his Disciples neglected that Office, an Angel was sent from Heaven to comfort him; and by representing to him the great Benefits that would accrue to all Mankind, take off that aversness to Death which his Humanity raised up in him; while he so cheerfully, in his Spirit, submitted to the Divine Will; saying, *O my Father, if this cup may not pass away from me, except I drink it, thy will be*

be done, I am very well contented that my Will should give place to thine, tho' I suffer never so much.

Scarce had the Godhead in Jesus dispelled the Cloud of Fear and Terror, which the Humanity had raised in his Soul, and Jesus had awaked his Disciples, when Judas, his treacherous Disciple, came to apprehend him with a Band of Soldiers from the Chief Priests, and by a Kiss discovered him unto them. His Disciples, unwilling to leave him in their Hands, asked him, Whether they should rescue him from his Enemy's Hands by dint of Arms? And Peter, not waiting for an answer, began to attempt it, smiting Malchus, a Servant of the High Priest, and cutting off his Ear. But Jesus, who could have saved himself from all the Strength and Policy of Men and Devils, either by his own Power, or by his heavenly Host of Angels, who at his Word would have attended his Command in whole Legions, forbade them all to attempt it that way, telling them; That they could not stand up lawfully in his Defence, unless they would incur the Penalty of fighting against God, by whose Will alone it was that he suffered, and to make good whose Veracity, discovered in so many Prophecies of Holy Scripture, it was that he was left in the Power of those malicious Instruments of Satan. Jesus having thus deprived his Disciples of all present means of their Security, by Opposition, they made use of the only one that remained, which was

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Flight.

A. C.
XXXIII.
Matth. 26.
47—56.
Mark 14.
43—52.
Luke 22.
47—53.
John 18.
3—11.
31.
Peter smites
Malchus
with the
Sword, and
cuts off
his Ear.



John 18. 31.

32.
Peter denies
Jesus.
Matth. 26.
59—75.
Mark 14.
55—72.
Luke 22.
58—62.
John 18.
32—27.

Flight, and so leaving him, fled for their own Safety.

Jesus, being now in the Power of the Soldiers, was led by them to the High-Priest's Palace, where the great Sanhedrin of *Jerusalem* was Assembled; not to condemn him to Death, for the Jews had no power in Capital Matters at that time, but that by examining of him, and producing their Witnesses, they might form such an Accusation against him, as should be sure to prove fatal when he came to be tryed before *Pilate* the Roman Governor of *Judea* at that time. *Peter*, whose fears had driven him to fly from his Master in the Garden, having a little recovered his Spirits, and hoping to pass undiscovered among the throng which was gathered together on this occasion, ventured in the Crowd to see how they would deal with his Master, and by the interest of a Fellow Disciple was admitted into the High-Priests Palace. Here *Peter* heard the Examination, saw the Indignities, and to his great grief beheld the Condemnation of his Master: But while he was in the Palace, he was charged three times to be one of his Disciples, not only by those that suspected him to be so from his Carriage and Language, but by one, who saw him in the Garden fighting for him; but *Peter* forgetting through fear all his former Resolutions of suffering and dying with Christ, denied not only by a simple Asseveration, but by solemn Oaths and Imprecations, that he was so far



far from being any of his Disciples, that he did not so much as know him, whereupon the Cock Crew. *Jesus*, who had foretold this fearful Apostacy of *Peter*, no sooner heard it, but as if an Accusation had been brought him of *Peter's* Faults, he looked upon *Peter* with anger, and by his grace and favour revived in *Peter* such a sense of his Fault and Duty, that he remembring the word of the Lord, and his own promises, he immediately went out and wept bitterly, making atonement for the greatness of his fault by the plenty of his Tears which he shed for it, and the Truth and Sincerity of his Sorrow, which he immediately shewed upon the knowledge of it.

The Shame and Grief of this foul Crime quenched the fiery zeal of *Peter*, so much, that tho' no Man resented more deeply the sufferings of Christ, yet he never dare venture himself again among his Lord's Persecutors, nor shew himself in his Master's sight, but confined himself to a long and penfive grief for his own Sin and Lord's sufferings. After *Jesus* Crucifixion and Burial, when certain Women, who had been on the *Munday* Morning early at the Sepulchre, came and told him, that they had been at the Sepulchre and had not found their Master's Body; but that two Angels had appeared to them, and told them that he was risen, shewing them the place where his Body lay, and chiding them as it were for their ignorance in seeking the Living among the Dead, and that they had withal

33.
Peter's Repentance for his Sin in denying his Master.



Matt. 28.
1—8.
Mark 16.
1—11.
Luke 24.
1—12.
John 20.
1—9.

A. C.
XXXIV.

34.
Peter given
notice of Je-
sus Resurrec-
tion.

Mark 16.
9—11.
John 20.
11—13.

withal charged them that they should tell *Pe-
ter* and the other Apostles, that Jesus was Ri-
sen, and was gone before them into *Galilee*,
where they should see him. *Peter* at this
Message began to receive some hopes of Par-
don, and to think that he was not wholly dis-
carded the Divine Favour, because he was
particularly named by the Angels, and com-
manded to attend upon his Master; where-
fore going to the Sepulchre with all haste,
that he might confirm his Faith in the Truth,
of what was but probably related to him by
the Woman, and finding it to be indeed as
they had related it to him, believed the
truth of her Relation, but yet was in some
dispute how he could appear to them in *Galilee*,
because he did not as yet understand the Scrip-
tures, that he must rise again from the Dead.
Then *Peter*, and the beloved Disciple who ac-
companied him, returned again to their own
homes. But *Mary Magdalen*, who was one
of those Women, who brought the former
News to *Peter*, and went along with him a-
gain to the Sepulchre, staid there after he was
gone, weeping and lamenting for the loss of
her Lord's Body, and looking into the Sepulchre
where it was laid. While *Mary* remain-
ed in this great anguish of mind, Jesus, who
loves to comfort Mourners, appeared to her,
and commanded her to go and tell his Disci-
ples, whom he calls by the endearing term of
Brethren, that he was alive, and should short-
ly ascend to his and their Father, and God.
Mary went immediately and told the Disciples
that

A. C.
XXXIV.

35.
Christ ap-
pears to *Pe-
ter*.

Mark 16.
14.
Luke 24.
34.
John 20.
19—29.
Matt. 28.
16—18.

that she had seen the Lord, and what he said
unto her; but they did not believe it, till on
the same day he appeared to *Peter*, to comfort
him under his Grief, and to assure him of his
favour and acceptance upon his Repentance.
This appearance began to engage the Faith of
the Disciples to the belief of Christ's Resur-
rection, because of the Piety and Courage
of that Disciple, who, as he would not de-
ceive them, so he was not subject to those
Womanish fears, which are apt to create Spe-
cters in their Minds; and therefore they then
held it for a firm Truth, That the Lord is
Risen indeed, and hath appeared unto *Simon*;
but yet their Faith still was very wavering a-
bout so strange an Article, till Jesus, by sever-
al appearances to them, and satisfying *Tho-
mas's* incredulity, made it as evident and
certain, as the clearest and most certain De-
monstration.

After Jesus had given sufficient Proofs of
his Resurrection, and convinced his Disciples
of the truth of it; he appeared not so com-
monly to them as at first, but now and then,
as he saw just cause, for forty Days together:
One of the most famous was at the Sea of *Ti-
berias*. After the Apostles, by Jesus command
were gone into *Galilee*, S. John gives us a
large and particular account of it in this man-
ner. *Peter*, not seeing any good grounds,
why he might not still follow his Trade of
Fishing for a necessary support of Life, in-
vited some of his Fellow-Disciples to go a Fish-
ing with him, viz. *Thomas, Nathaniel, James*
and

John 21.
1—23.

36.
Peter Fishes
with his Fel-
low-Apo-
stles.

A. C.
XXXIV.

27.
Peter swims
to Christ.

38.
Peter de-
clares his
love to Je-
sus thrice.

and *John*, and two other Disciples; so they went out immediately, but spent that Night in a fruitless labour, catching nothing. In the Morning, a Person unknown to them appeared upon the Shore, and as if he were some hungry Traveller, asked them, Whether they had any Meat? But when they denied, he bad them cast the Net on the right side of the Ship and they should find; which having done, they inclosed such a multitude of Fish, that they were not able to draw it up. *John*, the beloved Disciple, who saw the same Miraculous Power in this Draught, which they so much wondered at, when Jesus called them to be his constant Attendants and Disciples, said presently to *Peter*, It is the Lord. *Peter* hearing that, and impatient of any delay, that kept him from being present with his Lord, cast himself into the Sea, and swam to him. The other Disciples remained in the Ship, which was not far from the Shore; and with much Toy, drew the Ship ashore full of great Fishes. When they were all Landed, they found a sufficient Repast of Fish ready broyled upon the Coals, and Jesus invited them to Dinner, giving them Bread, and Fish to eat, which they accepted from his hands, but dare not ask him who he was? knowing that it was Jesus. After they had all Dined, Jesus himself eating with them, he then propounded this Question to *S. Peter*, as a Representative of all his Disciples, whom now he was to send into all parts of the World to Preach his Gospel, and build up his Church; *Simon*, Son of

A. C.
XXXIV.

of *Jonas*, Lovest thou me, more than these thy Fellow-Disciples? He made his Answer, Yea, Lord; thou knowest, that notwithstanding my former denial of thee, which proceeded not from my Judgment, but Fears, that I do sincerely love thee: Men may suspect the Sincerity of my Faith, but thou knowest my Heart. Jesus then said unto him, Feed my Lambs, and shew thy love to me in not only diligently, and carefully instructing, and governing the Converts of my Church, but in dealing tenderly with such as are Babes, and of weaker Capacities, condescending to their Infirmities and Weakness. Jesus hearing this Answer, put the same Question again to him twice, not that he doubted of the sincerity of his first Answer, but that he might give his Fellow-Disciples as much reason to believe his Faith and Love towards Christ, to be sincere from a triple Assertion of it with Zeal and Sorrow, as they had to suspect him of any unsoundness in the Faith, from his threefold denial of him, tho' with Oaths and Imprecations; and that he might give them a satisfactory assurance of *Peter's* Faith and Love to him; he foretels, that he should glorify God by his Sufferings for his Gospel, being led by force and violence to Prisons and Death, according to the Example of Patience and Tolerance, which he had given; for tho' he had indeed once grossly Lapsed, now he would hold out to the end, and by his Perseverance and Sufferings bring Honour to God. *Peter*, being well pleased to drink the bitter

38.
Peter en-
quires about
John's
Death.

Cup

A. C.
XXXIV.

Cup, if by that means he might atone for his former Sin, and make his Confession of Faith as publick as his Denial was; and seeing *John* following, asked, what should be his Fate, and whether he, who had been the Object of his Love in his Life-time, should not have as honourable a Death as he? *Jesus* replied, it doth not concern thee to know, how I will dispose Events to him, or what Death I will appoint for him, he shall see the Destruction of the Jewish Nation; and then shall die in Peace.

Luke 24. 49.
John 14. 25.

Acts 1.
4—11.

Within a few days after this appearance, *Jesus* summoned his Disciples to Mount *Oliver*, which is about a Mile from *Jerusalem*; and there having enjoined them to remain at *Jerusalem*, till he should send down the Holy Ghost upon them, according to his promise, to qualifie them for the Execution of the Ministerial Function, which he before inaugurated them to; viz. to be Witnesses of his Doctrine, Sufferings, and Miracles in all parts of the World; he bid them finally adieu, and in their sight ascended up to Heaven, where he sitteth at the Right Hand of God. *Peter*, and the rest of the Apostles stood looking up to Heaven, till he was out of their sight, not without hopes of his return again: But while they were thus intent upon the Prospect, two Angels in White Cloathing told them, that their Expectations of their Master's return to them again were vain; he was gone, and would never return again till the Day of Judgment. The Apostles hearing this, went immedi-

Acts 1.
12—26.

A. C.
XXXIV.

immediately to *Jerusalem*, and that they might prepare themselves for the Reception of that Holy Spirit they were shortly to receive; they spent their time in continual Devotion, in some upper Room, which was dedicated by them to the Service of God, * not in the Temple certainly, but in

the House of some Christian, according to the Custom of the Jews; who often had Oratories on the tops of their Houses for Prayer; in a full Congregation of Christians, viz. 120 which were met here on a certain day. *Peter* considering, that *Jesus* had appointed twelve whom he had designed to be Witnesses of his Resurrection, and to Preach his Gospel; thought it

necessary for them to proceed to an Election of a fit Person into the place of *Judas*, who had deservedly suffered the Punishment of his treachery by his own hands; and therefore, after he had in a set Discourse, shewed them that according to the Prophecie of *David*, Ps. 41. 9. It was necessary, that one of their Company, an Apostle, should betray Christ, which was accordingly come to pass; and the Divine Vengeance had pursued him so hard, that in a fit of Melancholy, he cast himself headlong, and being Suffocated, he burst asunder

* Not in the Temple.] Dr. Hammond, and some other Learned Writers from the Translation of *Εν τῷ ἱερῷ*, Luke 24. 53. in the Temple, have thought that the *ἑστῆσαν* in which the Apostles, and Disciples met in the interval between the Ascension, and *Pentecost* was some Chamber of the Temple; but since 'tis very improbable, that the Priests and Masters of the Temple, who had those Chambers for their use, should permit those whom they hated so mortally to meet there, those words are better understood of the action, than of the place.

39.
Matthias
chosen an A-
postle by
Peter's dire-
ction.



The Fathers
do generally
assert them
to have been
two of the
most eminent
of the 70
Disciples.

Acts 2. 1.

asunder in the midst, and all his Bowels gushed forth; and because the same Psalmist hath foretold, that another should take his Bishoprick or Office, *Pf. 109 8.* Therefore 'tis necessary, that one of those that had been a constant Auditor, and Attendant upon Christ, while he lived upon Earth, should be solemnly ordained into their Number, to be together with them a Witness of Christ's Resurrection. The whole Assembly assented to the Proposition, and they immediately pitched upon two of the fittest Persons, *Barnabas*, and *Matthias*; praying to God, that he would direct the Lots, which they were about to cast for the decision of this matter, to him, that was really the fittest; for he knew the Hearts of Men, and could only determine which of them was worthiest of his choice, and fittest for that Ministry; so then they cast the Lots, and it fell upon *Matthias*, and he was numbred among the Eleven Apostles.

Ten Days after Christ's Ascension, and on the Feast of the Jews, called *Pentecost*; the Apostles, and the other Christians being Assembled again in their usual place of Meeting. As they were employed in their Holy Duties, there came a sudden Wind from Heaven, both loud and boisterous, and filled the place where they were sitting, and hearing the word of God. With the Wind came also a fiery Vapour, or Exhalation, which being formed by the Divine Power into the figure of a Man's Tongue divided at the tip, sat upon the Head of each of them, to represent



sent the Gifts of God, at that time did bestow upon them by the Effusion of his Spirit; for they immediately began to speak with such Tongues, as they had never learned, and were able to Preach the wonderful Works of God in redeeming Mankind in all those Languages, which their Auditors in all parts of the World might best understand. And of this, they gave an immediate Demonstration; for the rumour of this Miracle being dispersed through *Jerusalem* at the Feast, where Proselytes, and Jews of all Nations were met at the Solemnity; they went all promiscuously to see and hear them, and were filled with wonder, to behold Men illiterate and ignorant, who had had their Education, and abode in *Galilee* all their Lives, to speak the Languages of their several Countries, as intelligibly and fluently as themselves, to whom they were natural, and could not but reflect upon the intent and design of it, as portending something extraordinary. But the Pharisees and Scribes desirous to elude this Miracle, or at least not willing to believe it, tho' attested by so many Witnesses, gave it out; that it was the effect of Drink, and that having drank too freely of New Wine, they talked wildly and confusedly. When *Peter* heard this, he was moved at so Slandrous a Charge, and standing up, made their defence in these words. "That the supposition is very groundless and unreasonable, since it was so early in the Morning, viz. not above Nine a Clock, and according to the Custom

40.
Peter's Sermon at the Feast of Pentecost, and Conversion of 3000 Souls,

A. C.
XXXIV.

Jos: 2. 28.

"Custom of that Festival Solemnity, they
"did not eat nor drink so soon; but this mi-
"raculous thing was produced by the Effusion
"of the Holy Spirit, long ago foretold by
"the Prophet *Joel*, who had Prophesied that
"in the last days, i. e. under the Kingdom of
"the Messiah, God would pour out of his Spi-
"rit upon all Flesh, and that their Sons and
"Daughters should Prophezie, their Young-Men
"see Visions, and Old-Men dream Dreams.
"That this undeniable Miracle, was an invin-
"cible Demonstration, that Jesus was the
"true Messiah; for tho' they had by their
"bloody and malicious Contrivances put him
"to an Ignominious Death, having Crucified
"and slain him; yet as it was done by the spe-
"cial permission of Heaven, so hath God
"raised him from the Dead; and having feat-
"ed him in his Glory, hath given him Power
"of bestowing this gift of the Holy Ghost,
"according as he hath promised: So that
"all the People of *Israel* ought to believe
"this as an undoubted Verity, that the same
"Jesus, whom they have Crucified, is both
"Lord and Christ. These words of *Peter's*,
caused many of the Jews to reflect upon their
Cruelty used against Jesus, and to look upon
themselves, as obnoxious to Divine Vengeance
for that bloody Fact: Whereupon they asked
Peter, and the rest of the Apostles, what they
might do to escape so deserved Wrath?
Whether there was any hopes of Pardon?
Hereupon *Peter* replied, That tho' their Sin
was great, and deserved the Wrath of God,

yet

A. C.
XXXIV.

yet if they would repent of their Impiety,
and be Baptized in the Name of Jesus, they
should not only have this Sin, and there o-
ther lesser Offences forgiven them, but should
be equal sharers in the Graces of God's Holy
Spirit with themselves; because the Promise
did belong to them, and their Children, and
to all that should hereafter believe on Christ.
And this, he the more earnestly Exhorted
them to do, because a bitter Fate would
shortly fall upon that Wicked and Impeni-
tent Generation, from which nothing could
secure them, but their hearty Repentance.
These Words many of them received with
Joy, and gladly embracing that opportunity
of saving themselves from the Wrath to
come, were Baptized, and so the Church was
increased by this Conversion, to the Number
of 3000 Souls; which that it was not Hypo-
critical, but sincere and sound, their Perseve-
rance evidenced; for they continued both in
the Doctrin and Fellowship of the Apostles,
and with Devotion Celebrated the Evangeli-
cal Duties of Prayer, Alms-giving and re-
ceiving the Sacrament, daily Praising God.

The Fathers do some of them assert, That
S. Stephen, the Proto-Martyr was one of those,
who was converted at this first Sermon made
by *S. Peter*. But tho' this may possibly be
true, yet there is no certainty of it.

While this Feast of *Pentecost* continued, the
Apostles, who celebrated it with the same De-
votion as the other Jews, frequented the
Temple at the usual Time of Divine Service,

E 2

and

Hil. in Mat.
c. 17. p. 16. 7.
Ambros. hex.
l. 5. c. 6.
1. 64.

Act. 3. 2.

A. C.
XXXIV.

41.
Peter going
to the Tem-
ple to pray,
cures a
Cripple.

and on a certain Day, as *Peter* and *John* went up to the Temple to pray, about 3 a Clock in the Afternoon, which was one of the Jewish Hours of Prayer, and the Time of their Evening-Service; and as they were about to enter into the Temple, a certain Man, who was lame from his Birth, and was laid at the Beautiful Gate of the Temple to beg, hoping to find the most Charity, where there appeared the most Devotion and Piety, asked an Alms of them, as they passed by him. *Peter* and *John*, who had a willing Mind and bountiful Hearts, tho' but weak Purses, pitied not so much his Poverty as the miserable condition, that made him subject to it, and therefore having raised his Expectation of an Alms, by bidding him look on them; *Peter* said unto him, That though he had no Money to relieve his bodily Wants, yet he had a Power in his Hand to do an higher Act of Charity to him, in curing him of his Lameness: And immediately commanded him, in the Name of Jesus Christ of *Nazareth*, to arise and walk. The Words were no sooner spoken but he was cured of his Lameness: His distorted Bones became streight, and his loosened Nerves and Sinews were made strong; and he being lifted up by *Peter*, entred into the Temple with them Walking and Leaping, and Praising God. This great Miracle could not but be much taken notice of by those Holy Souls, who daily frequenting the Temple were well acquainted with his Person and Condition. These Men seeing the lame Man perfectly whole

A. C.
XXXIV.

whole, were filled with Wonder and Amazement at this so strange a Cure; and being no less desirous to see the Persons, who had wrought it, ran to them into *Solomon's* Porch, where they were detained by the lame Man, for that end, that all the People might know and admire such extraordinary Persons. *Peter* knowing, that tho' he was the Instrument, yet he was not the Cause of this Cure; and being no ways willing to take the Honour of that to himself, which was due to Jesus, took this Opportunity to magnifie the Divine Nature of Christ, and in a pious Discourse to prove him to be the Messiah; Telling them, "That
"this Cure was not wrought by their own
"Power and Holiness. It was the glorious
"Work of that same Jesus, whom they had
"destroyed and killed. By the Faith in his
"Name they were enabled to do such wonder-
"ful things as these were; for tho' indeed
"they had put him to Death, yet God had
"raised him again from the Dead, as they did
"attest, and made him so great in his Glory,
"that his very Name being pronounced by us
"that believe in him, hath given Soundness
"and Health to this impotent Man. And tho'
"indeed they had committed a very great Sin
"in denying the Holy One and the Just, and
"shewed more Cruelty to him than the Hea-
"thens themselves, who know not God; for
"when Pilate would have let him go, because
"he found no Crime in him, yet they, out of
"Malice to him, obtained by their Importu-

A. C.
XXXIV.

"nity, that he should be put to Death, and a
"Murderer saved; but since they did it out
"of Ignorance of his Person, he doubted not,
"but by their Repentance they might find
"Mercy. Wherefore he earnestly exhorts
"them to repent of that wicked Fact especially,
"and of all their other Sins, that they may
"have them expiated and forgiven, by the
"Merits and Blood of Jesus Christ, for they
"had a Title to the Promises made unto
"Abraham; and if they obey that Prophet,
"whom Moses long since foretold, should be
"raised of their Brethren, they may expect
"to share in the Divine Favour by him; but if
"they disobey him, they shall perish in that
"utter Overthrow, which shall come upon all
"their incredulous Brethren. They had the
"first Tenders of those incomparable Blessings,
"which were derived to Mankind by
"him, and if they refused and rejected them,
"they should suffer the deserved Punishment
"of their Unbelief. This Discourse had the
"desired effect upon his Auditors, and there was
"so great an Addition made to the Church, that
"the Number of Believers was increased to
"five thousand more than before.

Acts 4. 4.

a. 2.
Peter and
John in, ri-
solved.

While Peter was thus speaking to the Multitude, the Priests and Sadducees, whose Malice and Envy against the Growth of the Christian Doctrine was greater than their Power, having insinuated into the Roman Captain, who kept the Garrison about the Temple, That the Apostles Preaching tended to Sedition, came upon them with Soldiers, and
seizing

A. C.
XXXIV.

seizing them, put them into Prison, till the next Day, because it was late, and they could not be examined that Night. In the Morning following the great Sanhedrin met. The Scripture Names, *Anna, Caiphas, John and Alexander*, as some of the busiest in this Action, and summoned the two Apostles before them. The Pretence of Sedition was waved, because groundless, and the whole Examination was resolved into one single Question, By what Power and Name they had made the Lame Man whole? Not that they were ignorant of it, but that by making them disown it through Fear, they might stumble the Belief of those who were converted by that Miracle. But the Apostles being filled with the Holy Ghost, according to Christ's Promise to them in such Cases, *Matth. 10. 20.* boldly answered, yet with due Respect to them as Governours,
"That tho' they were set upon the Judgment Seat, and thought to terrify them as if they
"had been guilty of some great Crime; yet they
"could not be ashamed of so good a Deed,
"as they had done to the impotent Man, nor
"of the Author and Cause of it. They did
"not take the Honor to themselves, but attributed it to the true Cause. That Jesus, whom
"they had crucified and slain, and God had
"raised from the Dead, had given them Power to work this and other Miracles in his
"Name: And tho' they had rejected him, as a
"despicable Person, God had made him the
"Saviour of the World, and they themselves
"should in vain seek for salvation in any
other,

Acts 4. 5.

43.
Their Answer to the Jewish Rulers.

A. C.
XXXIV.

44.
Their Reply
to their si-
lencing
Threat.

other. The whole Sanhedrin hearing this bold answer from Persons, whom they knew unlearned and ignorant Men, much admired at it, and could not contradict the Truth of their Assertion, because they knew them Jesus's Disciples; and because the Lame Man, who was cured, was with them, and ready to attest the Truth of the Miracle: Wherefore being in a great Dispute and Doubt what to do with them, to prevent the spreading of the Doctrine of Christ, they commanded them to retire, and after a Debate, it was resolved to awe them into silence, by strictly charging them not to preach nor teach for the future in the Name of Jesus. But *Peter* and *John*, not at all daunted at their Threats, told them, That they should not be careful to obey them in this matter; that they had received a Command from God to preach to all Nations, what they had heard and seen, and they would appeal to themselves, whether they ought to obey them rather than God. The Magistrates, not regarding this Answer, backed their Decree with more severe Threatnings, and so dismissed them without any Punishment; not that they would have so mildly dealt with them, had not the People's Admiration so far restrained their Malice, as to keep them from doing them any Harm, who rather deserved a Reward for their doing Good. The Apostles being thus dismissed, returned to their Brethren, and gave them an account of all that passed, and how they had been treated by the Sanhedrin at *Jerusalem*; which when they heard, they all
with

A. C.
XXXIV.

with unanimous Hearts addressed themselves to God, and prayed, That since he was the Creator of all things, and according to his infinite Wisdom was pleased, as he had foretold by the Prophet *David*, to exercise his Church with Sufferings and Persecutions, after the Example of their Lord and Master, he would grant them such undaunted boldness, that they might not for fear of Men be deterred from the speaking of the Truth, and that their Preaching might be convincing, would give them Power to work Miracles and Wonders in the Name of that Holy Jesus, whose Faith they preached and suffered for. These Words were no sooner uttered, but God gave them a Sign, that their Prayer was heard; for the House wherein they were met, was shaken, and they found themselves replenished with a new Spirit of Courage, instigating them not only to encourage such as believed already to continue in the Unity of the Faith, but to instruct others in the Doctrine of Christ's Resurrection, notwithstanding the Menaces of the Jewish Rulers.

Among the several good Effects, which the Evangelical Preaching did work upon the Hearts of all that were converted; this was none of the least, that they were filled with a fervent Love and exuberant Charity one towards another. Many of those that believed were poor, but such was the Liberality of the Rich, that they freely communicated their Estates to them, selling them, and laying down the Price of them at the Apostles Feet, that

Acts 4. 34.

A. C.
XXXIV.

Acts 5.
1, — 16.

that they might equally distribute them to such as had need, according to their Necessities. *Barnabas* particularly recommended his Charity by the Sale of a large Estate he had in *Cyprus*; but *Ananias*, and *Sapphira* his Wife, hypocritically pretending to vy with the most Charitable of their Brethren, while they closely gratified their own Avarice, became a fearful Example of dissembling with God. For they having an Estate and seeing the other Christians freely giving all they had in common, thought it a shame for them to retain their Property, tho' it was Lawful. Their conversion would seem unsincere, and their Covetousness be too evident: Wherefore they resolved to sell their Estate, and resign it intirely to the publick use, retaining only some part of it, without the knowledg of the Apostles, to themselves so making a shew of the same Charity with their Brethren, but securing themselves against all fears of want at the same time. This close contrivance seemed well laid by *Ananias* and his Wife; but they soon found it but weak, when they came to bring their Offertory to the Apostles; for they had no sooner deposited it, but *Peter* by the Holy Ghost seeing their Hypocrisy, immediately reprov'd him, saying, *Ananias*, why hath Satan filled thy Heart to lie to the Holy Ghost, and to keep back part of the Price of the Land? Why hast thou suffered the Devil to instil so great wickedness into thy Heart as to endeavour to put such a gross Cheat upon the Church which you saw to be actuated immediately by the inspiration and

45.
Peter discovers *Ananias* and *Sapphira* as Hypocrites and inflicts Death on them.

A. C.
XXXIV.

and power of the Holy Ghost? The Deception is not put upon men, but upon God. *Ananias* hearing these Words, was seized with such dreadful apprehensions of the Divine anger, that he fell down dead instantly. *Sapphira* was not present at this sad accident; but coming in about Three hours after, was entertained by *S. Peter* with the same severe Reprimand for her conspiring with her Husband in so foul a Fact. She could not but confess the matter, which she saw was so distinctly known by *S. Peter*. Whereupon the Apostle having told her her Crime, that she had agreed with her Husband to tempt the Holy Ghost, and being in the same guilt for which he had suffered Death, 'twas just she should fall under the same punishment; inflicted Death upon her, and they were both bury'd together. Doubtless, saith *S. Chrysostom*, the fault of these Persons was very great; but yet the Punishment inflicted on them was not so much for the Sin sake, as that it might be an example of terrour to others, how they dare to falsify their Religious resolutions and purposes, play the Dissemblers, and Hypocrites with God, and make Religion a Cloke of Covetousness and Avarice; nothing being more opposite to the Constitution of the Church, which is the Pillar and ground of Truth, than Dissimulation and Lying.

This severe infliction had the intended effect upon the Hearts of all the Believers, who upon this account much feared the Apostles power and revered their Persons, not daring to converse familiarly with them. But the

Chrys. ho.
12.

Acts 5.
11 — 16.

Apostles

A. C.
XXXIV.

46.
Peter's shadow cures the diseased.

Acts 5.
17 — 42.

Chrys. ho.
13.

Apostles fearing lest this example should hinder the Conversion of others, employed their gifts more powerfully to do good, and wrought many signs and wonders against the people; yea, and God gave them such Virtue, that the very shadow of *Peter* cured the Sick that were laid in the Streets upon Beds and Couches, to be overshadowed by him, as he passed along. These Miracles begat in the people a great Veneration to the Apostles and their Doctrin, and Believers were more added to the Lord, multitudes both of Men and Women.

The High-Priests and Heads of the *Sanhedrin* seeing to their great grief, not only that their Prohibition was disregarded by the Apostles, but that Christianity got ground every day more by the Miracles and Preaching of the Apostles, were highly incensed with them, and having apprehended them, put them in Prison, which, as *S. Chrysostom* says, they had never done before. But God, whose work they were about, giving a Demonstration that no humane power or policy can put a stop to his Divine Purposes and Decrees, sent his Angel the Night following, who opening the Prison doors, set them at Liberty, and ordered them to go on in their Ministry, and the next day preach in the Temple the Words of Eternal Life. This Command the Apostles zealously performed, and entering into the Temple early in the Morning taught the People. The High Priest and the Heads of the *Sanhedrin* were ignorant of their deli-

verance,

A. C.
XXXIV.

verance, and therefore calling the Council together in the Morning, sent their Officers to the Prison for them to bring them before them. But when they came to the Prison, tho' there appeared no signs of their escape, the Doors being shut fast, and the Keepers standing on their Guard, yet they found not the Prisoners they sought for. This wonder not only astonished the Officers, but the Council it self, when they heard it, insomuch that they doubted, what would be the consequence and tendency of this matter. They began to think, twould be in vain to oppose the progress of this Doctrin, in the defence of which God appeared so eminently; yet hearing that they were preaching the Gospel in the Temple, they sent the Captain and their Officers to bring them before them; but without force or compulsion, lest they should incense the People, and bring a shower of Stones upon their Heads. When the Apostles were come before the Council, *Caiaphas* asked them, how they dare to preach their Doctrin still so boldly when they had been so strictly forbidden to do it? Their Duty to them as their Governours, obliged them to obey their Commands; but instead of that they had by their Doctrin taught the People that they had been the Murderers of the Messiah, and by it seemed to design to make them revenge his Blood upon them. Then *Peter* as the Spokes-Man of all the rest, answered, That tho' they confessed that Obedience was due to God's Vicegerents, yet God is to be obeyed in the first place,

47.
Peter's defence of himself and fellow Apostles before the High-Priest.

A. C.
XXXIV.

place, who had made them Witnesses of Christ's Resurrection, whereby he declared him their Lord and Saviour, for to give Repentance unto *Israel* and Remission of Sins. And tho' they endeavoured to silence them, yet they could not hold their peace, nor cease to publish those Truths which the Holy Ghost confirmed by so many Miracles. These words, tho' pious and prudent, yet put *Caiaphas* and the rest of the Rulers into such a passion, that they took up a resolution to put them to Death; and had Executed it, had not *Gamaliel*, a Doctor of the Law, a man of great Reputation amongst the People, after he had commanded the Apostles to withdraw, brought them to a better Temper by a Prudent Speech made in their behalf, wherein he advised them to be cautious in their dealings with these men, and not to use them as Criminals before they had well examined their Cause; and told them, "That tho' they seemed to gather a Faction under the specious pretence of Religion and erecting the Kingdom of the Messiah, as *Judas* of *Galilee* and *Theudas*, lately had done, which proved no better than Seditious Routs, yet there was no way so safe to determine of the truth of their pretensions, as to wait and expect the Event; for if this Doctrine and preaching be only an Humane invention, it will fall of its self in time; God will blast such false attempts: But if it be really, what they boldly assert and justify by Miracles, 'twill be in vain and sinful to oppose it, for ye cannot overthrow it, and ye will
"be

A. C.
XXXIV.

"be found even to fight against God. The force of these Reasons and the mildness of his Speech so far prevailed with the Judges of the Apostles, that they changed their rash Sentence into a bodily punishment; and having Scourged them, dismissed them with a Repetition of the Injunction, that they should not teach any more in the Name of Jesus: The Apostles departed from them rejoicing, not that they had escaped Death, but that they were counted worthy to suffer shame for the Name of Jesus, which saith S. *Chrysostom*, was a greater Miracle than any they wrought. Nor did this hard usage discourage them from doing their Masters work; but daily in the Temple and in every House they taught and preached Jesus Christ.

Altho' *Gamaliel*'s Speech abated the fury of the Jews against the Apostles for a while, yet their hatred and Opposition to the Doctrine of Christ continued: They would by no means allow that Jesus of *Nazareth* was the Christ; and strongly maintain'd it against the Christians. *Stephen*, a Person eminent for Piety and Wisdom, engaged some of them about this Point, and managed the Dispute so well against them, that they could not answer, tho' they would not be convinced by his Arguments. The shame of being worsted stirred them up against his Person, and they catching some words from him in the dispute which seemed to infer the abrogation of *Mose*'s Law, and a dissolution of their worship, improved it to an heavy accusation of Blasphemy, and brought

Chris.
p. 132.



Acts. VI.
9—14.


 A. C.
 XXXIV.

 Acts VII.
 1. 58.

brought him to his Tryal before the Sanhedrin, where they had it attested against him by two false-witnesses. *Stephen*, in an Eloquent and pious Discourse, made his defence against the Charge; but vindicating his Doctrine and blaming their Infidelity, he was without any formal Sentence Stoned to Death. Nor did their Malice stop here, but they stir'd up a great Persecution against the whole Church at *Jerusalem*, to avoid the severity of which the Christians were forced to fly into the adjoining Countries of *Judea* and *Samaria*, and few were left in that City, except the Apostles. In this dispersion, the Disciples, who were zealous to propagate the Gospel in all places they came, preached to the People in all the Towns and Villages of those Countries. *Philip* the Deacon, was driven to the City of *Samaria*, (called *Sabaste* by *Herod*) and tho' the Apostles example seemed to confine the Preaching of the Gospel to the Jews only, yet since our Saviour himself had imparted the knowledg of his coming to them, and they were in some sense Jews, because they observed the Law, and expected the Messiah, he thought it lawful for him to preach Christ unto them. The Divine Wisdom gave approbation to his undertaking, and seconded his preaching with many miraculous Works, which he did, in casting out unclean Spirits, and healing such as were lame, and sick of the Palsy, by which he gained great attention to his Doctrine, and won many over to the Faith, so causing great joy in the City. Among these

these Converts was one *Simon*, a famous Sorcerer, who had by his Magical illusions so raised the admiration of the Common-people of him, that they believed him, the great Power of God, for so he styled himself, as *Irenaeus* tells us: The Father and Sovereign Deity, who is above all things. But this man seeing his admirers carry'd away by the Preaching and Miracles of *S. Philip*; which by his own acknowledgment much excelled all his Magical Arts, pretended himself to be Converted, and to believe in the Name of Christ, being Baptized, and submitting to all the whole Conversion of Christians; tho' his Heart was not sound, nor Faith sincere, but his whole design was to find out the Art, how *S. Philip* wrought those Miracles. The News of so great a City's Conversion, was no sooner come to the knowledg of the Apostles at *Jerusalem*, but they not willing to neglect any thing necessary to their Salvation, tho' under great Persecution, sent *S. Peter* and *S. John*, two chief among them, to confer upon them the Holy Spirit, which was not in *Philip's* power to do, because he was but a Deacon, and this office was reserved to the Apostles only. *S. Peter* and *John* being arrived there, prayed for them, that God would pour his Spirit upon them; and having laid their Hands upon them, actually bestowed it on them. *Simon*, who loved the Power, more than the Holyness and Virtue of the Apostles, seeing so wonderful an effect wrought by the imposition of the Apostles hands only, and supposing them to have


 A. C.
 XXXIV.

 Iren. l. 1.
 c. 20.

chrys. n. p.
 171.

48.
 S. Peter sent
 down with
 S. John to
 Samaria to
 confirm the
 People converted
 by
 Philip; and
 his encounter
 with Si-
 mon Magus.

A. C.
XXXIV.

a Magical skill greater than his own, offered them Mony to impart that power and skill to him, of giving the Holy Ghost to whom he pleased, merely by the laying on of his Hands, hoping thereby both to raise himself to an equal honour with the Apostles, and advance his own gains by it. *Peter* abominating these proposals which arose from his unsound, and ambitious designs, gave him a severe Reprimand; Saying, "Cursed be thou with thy Mony, which thou thinkest so powerful, as to purchase these gifts of Heaven. Thou art so far from obtaining any portion of that Grace, that this very impious Imagination, makes thee incapable of the least part or portion of it, which unless thou timely repent of, and by humble prayer seek remission of, thou wilt be delivered over to horror of Conscience, and the torments of Hell. *Simon* possibly being terrified at these words, and fearing to be made an Example of Dissimulation, as *Ananias* was, pretended Repentance, and begged the Apostles Prayers for the more effectual averting the Judgments, impending for his Sins, but with what sincerity we shall see afterwards. *S. Peter* and *John* after this continued some time at *Samaria*, preaching the Gospel. And then returned again to Jerusalem, all along in their way publishing the Truths of the Christian Doctrine in all the Villages of *Samaria*.

49.
Peter and John Preach in Samaria.

S. Peter being arrived at *Jerusalem* continued there as in a place of greatest security, till the Persecution was blown over, which in all probability

A. C.
XXXIV.

probability concluded with the conversion of *S. Paul*, who being Captain of that bloody Crew, and chief Actor in that cruel Tragedy, left them at so great a loss, how to proceed, that they thought it not worth the while to renew their Commission, but let the Persecution fall of it self. And so the Churches of *Judea* and *Samaria* enjoyed peace and quiet, and by their holy and Religious Walking in the fear of God, and constant admonition of each other to Spiritual Duties, gained every Day many by their example to the Faith in Christ. *S. Peter* no sooner perceived, that he might safely appear in publick, but he out of his Zeal for his Masters Service undertook a general Visitation of all the adjoining Churches, to see if all things were in order and in such a state as they ought to be. In his progress he came down to *Lydda*, a Village in the Tribe of *Ephraim*, afterward more famous under the Name of *Diospolis*, to see the Saints there, and found a certain man named *Aneas*, who had kept his bed eight years, being sick of a Palsie. *Peter* being sensible, how much so great a Miracle in the Name of Christ might promote the Faith in his Name, as soon as he saw him, staid not to enquire whether he had Faith to be Healed, but as if he had brought the Message from Heaven to him, said immediately to him, *Aneas*, Jesus Christ maketh thee whole, arise, and make thy Bed, as a Testimony of thy perfect Recovery; and he accordingly did so. The knowledge of this Miracle, which soon spread it self abroad into the Neighbouring

Acts 9. 31.

Acts 9. 32, 35.

50.
Peter's Visitation of the Churches of Judea, and care of Aneas at Lydda.

A. C.
XXXV.

Acts 9.
36—43.

51.
Peter sent
for to Jop-
pa, where he
raised Tabi-
tha from
the Dead.

bouring Village by the unusual appearance and converse of *Areas*, in publick, gained all the Inhabitants of that Town, and *Saron*, a Neighbouring Village, to the Faith in Christ. While *Peter* remained at *Lydda*, it happen'd, that a Woman of *Joppa*, named *Tabitha*, who being a Christian, was very eminent for her Charitable and Pious Actions, full of good Works, and Alms Deeds, which she daily did, fell sick and died. Her Death was a loss to all the Christians of that place, but particularly to the Poor who much lamented her. This common Grief excited in all of them an earnest desire of her Life longer with them, and therefore hearing that *Peter* was at *Lydda*, the next Town, they sent two Messengers unto him, to desire him, that he would immediately come down to them: *Peter* ready to gratify their Desires, made no delays, but presently went along with them; where as soon as he was arrived, they carried him into an upper Chamber, where the Body of *Tabitha* washed and dressed up in a Funeral-Attire, according to the Custom of the Jews, was laid. They dare not present an open Petition to him, to raise her from the Dead, but by their great Lamentation of her, and Commendation of her Charity, while she lived, shewing the Coats and Garments which she made, and bestowed among them, their desires were apparent to that Apostle. Whereupon *Peter*, knowing how useful so good a Woman was to the Church, put all the Company out, and Praying with his Face towards the

A. C.
XXXV.

the Body, he commanded her to rise, and immediately she opened her Eyes and sat up: Then *Peter* taking her by the Hand, and lifting her up, presented her alive to the Holy Brethren and Widows, to their great joy and comfort. This Miracle being done in the presence of so many, was soon known abroad in all the Town, and many convinced by it, believed in Christ as the Messiah. After this, *S. Peter* continued a considerable time in *Joppa*, with one *Simon* a Tanner.

In the time that *Peter* abode with *Simon*, Christ was pleased to make good his Promise to him, of giving him the Keys of the Kingdom of Heaven; by making him their instrument of letting the Gentiles into his Church, after this manner. There was at *Casarea* a Roman Captain, named *Cornelius*, a Centurion of the Italian Band; who tho' he was no Circumcised Jew, but only a Profelyte of *Gate*, yet having arrived at the Knowledge of the True God, by the Law and Prophets, and frequent Converse with the Jews; he served him with singular Devotion and Reverence, giving much Alms to the People, praying to God constantly, and observing Fasting Days with great strictness. Nor was he contented to serve God alone, but he by his Example and Instruction influenced both his Family, and many of his Soldiers to joyn with him in his Acts of Piety and Religion. These good Improvements of that small portion of Grace, which God had given him, moved God to communicate the highest Acts of his

Matt. 16.
19.

Acts 10.
1—23.

52.
Peter Con-
verts Corne-
lius, a Ro-
man Centu-
rion.

A. C.
XXXV.

ACTS II. 14.

52.
Peter's Visi-
on at Joppa.

Favour to him, and make him the First-fruits of the Gentile Conversion to the Faith in Christ; and accordingly upon a certain Day, when he was wholly employed in the Religious Duties of Fasting and Praying, God dispatched an Angel to him, who in the likeness of a Man, clothed with bright shining Garments, delivered this Order and Message to him, That his Prayers and Alms were highly acceptable in the sight of God; and as a Token of God's respect to them, he was ordered to send to *Joppa* for *Peter*, who should discover to him the Will of God more fully, and put him into the way, in which, both he and all his House should be saved. *Cornelius*, much better pleased with this advice, than if God had loaded him with Temporal Blessings; immediately dispatched away two of his Household-Servants, and a Devout Soldier of them, that continually waited on him, to *Peter*, to tell him, how he had received Orders from God, to send for him to hear the Divine Will from him, and to pray him, that he would come down to his House: But tho' these Messengers were sent by Divine Command to *Peter*, yet such was the Natural Aversion, that he had to the Gentiles by his Education, being taught, that it is unlawful to eat, Converse with, or be in the House of an Heathen, who were unclean, as those, that have a continual Flux of Blood, that they had met with a resolute Denial, had not God prepared him for their Reception, by a special Vision which thus happened to him. On the Day that the Messengers

A. C.
XXXV.

ACTS II. 12.

Messengers arrived at *Joppa*, *Peter*, according to the usage of the Jews, went up to the top of *Simon's* House to Pray, about Noon; and being hungry, he called for Meat; but while they were getting it ready, he fell into a Trance, and in a Vision saw Heaven opened; and a great Sheet containing all sorts of Beasts, Birds, and Creeping things, both clean and unclean, was let down, and set before him, a Voice at the same time giving him liberty to arise, and kill any of them to satisfy his Hunger. *Peter*, as yet fond, and strict in the Observation of Legal Rites and Ceremonies, refused, saying, *Not so Lord, for I have never eaten any thing that is common or unclean*: But the Voice reproving him for his refusal, replied, *What God hath cleansed, that call not thou common*. This was done thrice, and the Vessel was again taken up into Heaven. *Peter*, tho' again come to himself, was in a great Disputation, what the Vision should mean, and so continued, till the three Men sent by *Cornelius*, were come to the Gate, and knocked, enquiring; whether *Simon*, who was surnamed *Peter*, was Lodged there. Before they had received their Answer, the Spirit inwardly suggested to *Peter*, that there were three Men at the Door enquiring for him, and ordered him to go along with them without any doubting or fear. *Peter*, then having received their Message invited them in, and Lodged them all Night; and the next Day, being accompanied with Six Brethren from *Joppa*, went along with them,

A. C.
XXXV.

A. N. 10.
24—48.

54.
Peter refused
worship
from Corne-
lius.

as Witnesses of what passed in this notable Action.

Cornelius, full of expectations, of what *Peter* should reveal to him from God, with great impatience waited for his coming; and because he would have his Kindred and Friends Partakers of such happy News, had invited them to meet him at his House. *Peter* on the third day arrived at *Cornelius's* house, and just as he was entering, *Cornelius*, in respect to him as the Messenger of God, fell down at his feet and worshipped him. *Peter* though it was an usual form of Respect in those Eastern Countries, yet knowing that the *Romans* paid such Veneration to their Gods only, and so that Honour given to him was more than humane, refused to accept it, and bid him *stand up on his feet, and pay him no other respect, than as a Man*, more than which he did not pretend to be. Being thus talking with *Cornelius*, he entered into the House, where he found many met together to hear him. *Peter* being again a little touched with his Natural aversion to Heathen Company, and supposing that even they would wonder at his freedom to converse with them, told them, *that it was always accounted indeed unlawful for a Jew to keep company, or associate with the Men of another Nation*; But he had a particular command from God not to count them common or unclean and so to be avoided, whom he had cleansed by his Spirit and qualified to hear his Word, therefore he came to them without delay or opposition. Having made

A. C.
XXXV.

55.
Peter's Ser-
mon, by
which Corne-
lius and his
Friends were
Converted.

made this excuse he asked them why they had sent for him? *Cornelius* he undertook the answer, and said, that he did it by an express command of God, who as he was Fasting and Praying, sent an Angel to him, and ordered him to send to him to hear some special Message from God, and for this reason it is that they were all met to attend his Words. *Peter* perceiving that God had called him in a special manner to preach the Gospel to the Gentiles, began, and thus delivered himself to them. "That now he perceived that the Jews were "no longer Gods peculiar Favourites and "People, but that the Gentiles might be as "acceptable to God, as they, upon their obedience. *For he is no accepter of Persons, but "in every Nation he that fears God and worketh "righteousness is accepted of him*: That the Message that he had to deliver to them from "God was this, even the same that had been "for some time preached to the Children of "Israel, that Jesus of Nazareth was anointed "with the Holy Ghost above measure, and "endued with a power of doing Miracles, "which he exercised in doing good, and healing such as were possessed with the Devil, "an Argument that God was with him in a "more especial manner, since he was able to "conquer the power of our spiritual Enemy; "that he was put to a shameful Death at *Jerusalem*, being crucified and slain; but God "raised him from the Dead on the third Day "after, and by his manifest appearance to us "his Disciples, who eat and drank with him "after

A. C.
XXXV.

"after he was risen, gave proof that it was
"really he, and that he was risen from the
"Grave. That he is Lord of all, and shall be
"Judge of all the World, as well Quick as
"Dead. That God tenders peace and recon-
"ciliation to all mankind by him, and who-
"soever believeth in him shall have remission
"of Sins. And tho' indeed the Jews generally
"oppose this Doctrin, that Jesus is the Messias,
"yet all the Prophets unanimously agree in this
"truth, and bear witness of him. While *Peter*
was thus speaking, the Holy Ghost, who had
purified their Hearts by Faith, fell upon all
that heard him, to the great astonishment of
those Jewish Converts who accompanied
S. Peter, and were so prepossessed with an
Opinion that God would never bestow the
Graces of his Spirit upon the Gentiles, that
they would never have believed it had not they
heard them speak with Tongues, and magnifie
God. When *Peter* saw the Gentiles thus Bap-
tized with the Holy Ghost, of which the Bap-
tism of Water is but a Type and instrumental
conveyance, he thought it unreasonable to de-
ny them this latter, and therefore immediately
ordered them to be Baptized with Water in
the Name of the Lord, and so united to the
Church, as true Members of it. *Cornelius* and
his Friends being thus partakers of their de-
sires, were not willing to part with *Peter* who
had been the means of their conversion, and
therefore for their better instruction and con-
firmation they pray'd him to tarry with them
certain days.

Acts 15. 9.

15.
Peter Bap-
tizes *Corne-
lius* and his
Friends.

The

A. C.
XXXV.
Acts XI.
18.

The News of the Baptism of *Cornelius* and
his Friends by *Peter* soon came to the Ears of
the Apostles and other Brethren in *Judea*, and
they were much offended at him for preaching
the Gospel to the Gentiles, and when he came
to *Jerusalem*, the Jewish Converts, who still
retained their old Antipathy to the Gentiles,
and judged them unworthy of all Spiritual
Mercies, fell upon him and blamed him ex-
treamly for conversing so freely with the Gen-
tiles, and eating with them. But *Peter* made
his defence of this Action to them by relating
how God had removed his Antipathy against
the Gentiles, by a Vision from Heaven; by
which he was convinced, that all Creatures
were lawful to be eaten by Gods permission,
and all men to be associated with, whom God
hath thought to cleanse by his Grace: How *Corn-
elius* sent for him by Gods order, and the
Spirit commanded him to go along with them
to preach the Gospel of Salvation to them:
How God by his preaching poured out the
Holy Ghost upon them as the six Brethren who
accompanied him to *Cæsarea*, were ready to
witness; and since God was pleased to bestow
on them the same marks of Conversion, as
he did to them, he thought it would be a with-
standing Gods Will to deny them admission in-
to his Church, and therefore Baptized them.
This Apology gave them satisfaction, and
they magnified Gods Mercy in admitting the
Gentiles to be sharers of the Gospel-grace,
and granting them also a possibility of being
saved by Repentance.

57.
Peter's de-
fence of his
preaching to
Cornelius.

Peter

A. C.
XXXVI.

58.
Peter found-
ed the
Church of
Antioch.
Euseb. Chron.
ad An. Chr.
43. Chrys.
Hier. ad

Acts XI.
19—23.

A. C.
XXXVII.

59.
Peter visited
St. Paul.
Gal. I. 18.

A. C.
XLIV, &c.

Acts XII.
I—12.

Peter continued, it is probable, at *Jerusalem* some time; tho' being a Man of an active Temper and Zealous Spirit, he confined not his Labour to that City; but for a short space went to other Places to preach the Gospel. *Eusebius* expressly tells us, That he preached the Gospel at *Antioch*, and founded a Church there, over which *S. Chrysostom* says he presided Seven years, for which reason it is that he is often called by the ancients the First Bishop of *Antioch*; and the succeeding Bishops of that See are denominated *S. Peters* Successors. But this Relation, with much more of like Nature, having no sure grounds of Truth, it shall be sufficient to mention it, as a thing reported, tho' scarcely credible, because the Sacred Story attributes the Conversion of *Antioch* to others, and says, That the care of ordering and confirming that Church was committed to *Bar-nabas*, by the Apostles and Church of *Jerusa-lem*.

In the time of *S. Peters* abode at *Jerusalem*, it was that *S. Paul*, who after his conversion had passed Three years in preaching the Gos-pel in *Arabia*, and chiefly in the Capital City of that Kingdom *Damascus*, being forced to fly from thence by the persecution of the *Ara-bian* Governour, went up to *Jerusalem* to see *Peter*, and stayed with him Fifteen days.

After *S. Pauls* departure from *Jerusalem*, the Church there, which had enjoy'd a calm for some time, underwent a Second Persecution on this Occasion. *Agrippa*, whom *S. Luke* calls *Herod*, the Grandson of *Herod* the Great, by his Son *Aristo-*

A. C.
XLIV, &c.

Aristobulus, having obtained of *Claudius* the Go-vernment of *Judea*, and the adjoining Coun-tries in as ample a manner almost as his Grand-father enjoyed them; came to *Jerusalem* at the Passover, to be inagurated into his Kingdom; and being desirous to ingratiate himself with the Jews, he fell severely upon the Christians, who being hated by the Jews, were a most acceptable Sacrifice to them. Among those that suffered by his Cruelty, *James* the Apostle, then Bishop of *Jerusalem*, was the Chief. His Death, who was a Leader and Governour of the Church, which was more pleasing to the Jews than a multitude of private Christians, which when *Herod* perceived, he proceeded to apprehend *Peter* also, who being a Person of great Note among the Christians would gain him equal respect from the Jews, if he could put him to Death. *Peter* therefore was seized, and put in Prison under the guard of Four Quaternions of Soldiers, with an inten-tion to put him to Death, as *James* had been, as soon as the Season would give him leave to do it. For it being the Passover, which was a solemn Feast among the Jews, they thought it not lawful to pollute it with the effusion of Blood. *Peter* was therefore kept in Prison, and the Christians, who wished for his deli-verance, but had no other ways to effect it but by Prayers, were not wanting in their earnest Addresses to Heaven for it, but continually supplicated God for it. Constant and impor-tunate Devotion is very prevailing with God, and seldom goes away unanswered. *Herod's*

60.
Peter impris-
oned by
Herod and
delivered by
the Christians
Prayers.

Power

A. C.
XLIV, &c.

Power and Policy was over-mastered by the Christians Piety; for the same Night that *Herod* had forecaſt *Peter's* deſtruction, *Peter* was delivered; for God ſent his Angel to him into the Priſon, and as he was ſleeping between two Soldiers, neither ſollicitouſly wiſhing for Deliverance, nor repining againſt his hard Fate, awaked him and conducted him out of the Priſon, looſing him from his Chains, and freeing him from his Guards. *Peter*, tho' obedient to that Angels call, yet being hardly awaked, thought his Deliverance only imaginary, not real. The Angel having carried him paſt all danger, left him to his own conduct and conſideration. *Peter* then bethought himſelf where he was, and finding his deliverance real, he could not but thankfully acknowledg Gods goodneſs in his miraculus eſcape, and that he might comfort the Chriſtians, whom he knew to be under great trouble for his ſufferings, he firſt went to the Houſe of *Mary* the Mother of *John-Mark*, where many of them were met to pray for him, to certifie them of his deliverance, which they beheld not with leſs admiration than joy; and when he had declared to them the manner of it, he retreated to another place of greater ſecrecy and ſafety. The next Morning there was a great diſturbance amongſt the Soldiers about *Peter*. They wondred and trembled at his eſcape, fearing *Herods* diſpleaſure, which fell heavily upon them; for he being diſappointed of his Prey, put the Keepers to Death as the Abettors of his Eſcape.

Whither

A. C.
XLIV, &c.

Whither *Peter* fled, *S. Luke* doth not relate, and ſo leaves us in the dark: But ſince *Herod's* rage could hardly be avoided within his Dominions, therefore tis Probable, he went into *Pontus*, *Galatia*, and thoſe other Countries of the Leſſer *Asia*, where *Eusebius* expreſſly tells us, he ſpent ſome time in preaching the Goſpel; and his Epistles to them make it exceeding Probable. In theſe Countries he confined his Labours to the Jews only, who had either by former Captivities, or late Perſecutions been driven to inhabit here, and by the Grace of God made large converſions of them.

The exact time of his abode in theſe Regions is not known, but his ſucceſs might invite him to tarry the longer. From hence he paſſed to *Rome*, where he is ſaid to have firſt laid the Foundation of the Chriſtian Faith by his diligent preaching, and extraordinary Miracles. His labours here met with a ſucceſs answerable to the greatneſs and civility of that City; for the Romans convinced by the Miracles he wrought in confirmation of the Doctrine he taught, not only yeilded a ready and chearful Faith and Obedience to it, but perſevered in it with that firmneſs and conſtancy, that *S. Paul* tells us, they became famous in all the World for their Faith and Obedience. *Oroſius* aſſures us, that God was particularly favourable to this Converſion, which might be ſo influential to all the reſt of the World, *Rome* being then the Head of it; for that Chriſtiani-ty might thrive and flouriſh the better, he

61.
Peter went
into *Pontus*
Galatia &
Luſ. *Biſ.*
Ecc. *1. 5.*
c. 1.

1 Pet. 1. 1.

Bill. 26. p.
417.

62.
Peter's go-
ing to *Rome*
and convert-
ing that Ci-
ty.

Rom. 1. 8. 16.
19.

Oroſ. 1. 7. 2.
6, 66.

inſpir'd

A. C.
XLIV, &c.

Euf. Hist.
Eccl. l. 2. c.
15.

63.
Peter met
Philo the
Jew at Rome.
Euf. Hist.
Eccl. l. 2.
c. 16.

Euf. Hist.
Eccl. l. 2. c.
13.
Cyr. Cat. 6.
p. 54.

inspir'd the Emperor *Claudius* with an unusual kindness, and Love to his people, and suppressed some dangerous Rebellions, which without an extraordinary Providence, could hardly have been allayed, but with long War and danger to the Empire: So that the whole Empire enjoyed a present advantage by the coming of the Gospel among them. It is probable, that S. *Mark* accompanied *Peter* to *Rome*, and was helpful to him in Preaching to, and Converting the *Romans*. In this City, *Peter* Preached the Gospel, not only to the Jews his Country-Men, but also the Gentiles; of which he Converted *Pudens*, a Senator, to the Faith of Christ, who was a great encourager of his Pains, and afforded him Entertainment in his House so long as he remained there. Here, as *Eusebius* relates, *Peter* met *Philo*, the Learned Jew, who was then at *Rome*, upon an Embassy to *Claudius*, from the Jews of *Alexandria*, and had several Conferences with him; from which *Philo* gathered so many things, that his last Writings contain many Christian Principles and Rules, tho' disguised under a different Method, and Jewish sort of Philosophy.

Several of the Ancients assert, that one cause of S. *Peters* going to *Rome* was to oppose the Progress of *Simon Magus's* Doctrine, whom he heard was gotten thither and much bewitched the People with his Magical Arts and delusions. This *Simon* was a Native of a small Village in *Samaria*, called *Gitton*, bred up in *Sorcery*, in which he was so great a proficient,

that

A. C.
XLIV, &c.

64.
Peter at
Rome baffles
Simon Magus
and unde-
ceived his
admirers.

Iren. l. 1. c.
20.
Tert de a-
rim. c. 34.

Theod. Har.
l. 1. c. 1.

Euf. Hist.
Eccl. c. 13.
14.

Iust. Mart.
Apol. 2. p.
69.
Iren. l. 1. c.
20.
Tert. Apol.
c. 13.

that he by his strange Delusions gained an Opinion in the minds of the People, that he was the great power of God. But when he saw himself out-done by *Philip*, he seemed to lay aside his Art for a time and become a Christian, tho' with a design rather to add his power to his own by cunning or purchase. *Peter* having given him a sharp Reprimand for this attempt, discouraged him for the present and made him seem Penitent; but after returning again to his Magick, he became more hardened and resolute, and made it his business to oppose the Apostles with all his might, as if he was resolved to revenge himself upon the Spirit of God, by which he had been condemned. He left *Samaria*, and after he passed through many other Countreys, where the Name of Christ was not preached, endeavouring to possess their minds with an Opinion of himself, as to make them averse to the Gospel. He came to *Rome* in the Reign of *Claudius*, where he did so many strange Prodigies by his Magical skill, that he was honour'd as a God by the Senate, and had an Altar erected to him in the *Insula Tiburina* with this Inscription, *SIMONI DEO SANCTO*. It was not easie to root out the prejudices, which the People had of *Simon* presently; but *Peter* by his Doctrine and Miracles, so cleared up the Peoples minds concerning him, that he was looked upon generally as an Impostor, and his Miracles to be Magical Illusions, tho' he still retained a good Opinion among the great ones of *Rome*, till *Peter* at the latter

G

end

A. C.
XLIV. &c.

65.
Peter ban-
nished from
Rome.
Suct. Claud.
lib. 25.

Act. 18. 2.
1 Cor. 1. 7. c. 6.

A. C.
LI.
Act. 15.
1 — 31.

Epiphani.
Hær. 21.

end of his Life brought him to a shameful and strange End; as we shall see afterwards, when we shall relate that Rencontre.

When *Peter* had been several Years at *Rome*, it happen'd that the Emperor *Claudius*, who had been very kind to the Jews in the Beginning of his Reign, finding them to become Turbulent and Seditious among themselves (*Suetonius* seems to intimate, that the Contests among the Jews were between the Jewish Converts and unconverted, about the *Messias*) banished them all, by his Edict, from *Rome*, among whom *Peter* himself was included (the Jews and Christians in those elder Times being reckoned as one People, differing only in some Points, as various Sects of the same Religion do) who thereupon went to *Jerusalem*.

Not long after *Peter's* Arrival at *Jerusalem*, there happen'd a Controversie at *Antioch*, between the Jewish and Gentile-Converts about the Observation of the Rites and Ceremonies of *Moses-Law*, and particularly about Circumcision; which they asserted must be observed, or they could not be saved. The first Movers of it were certain converted Jews of *Judea*, who being formerly Pharisees, were zealous for the Law of *Moses*, and coming to that City, were for imposing the same Yoke upon the Gentiles, which they had unnecessarily subjected themselves to. *Epiphanius* says, That the Heretick *Corinthus* was the Ring-leader of them. *Paul* and *Barnabas* opposed their Tenet, and in a set Disputation maintained the Christian

A. C.
LI. &c.

65.
Peter at the
Council at
Jerusalem.

stian Liberty against them, but with no good effect, for they could neither convince the Adversaries, nor satisfy the Disciples; whereupon it was unanimously determined by the Church of *Antioch*, That *Paul* and *Barnabas*, and some others of the chief Members should go up to *Jerusalem*, and have the Judgment of the Apostles and Elders of that Church upon this Question. As soon as they were got thither, and were welcomed by the Church, they discovered the occasion of their coming, and propounded the Point so much debated among them, That it was necessary for the Christians to be circumcised, and keep the Law of *Moses*, or they could not be saved. This Question seemed to the Apostles and Elders of *Jerusalem* so important at that Time, that they called a Council about it, that so after a common Debate, and variety of Opinions, they might pass a concurrent Definition, upon it. In the Council, after much disputing, *Peter* delivered his Judgment and said, That they knew very well, that a good while since God commanded him to preach the Gospel to the Gentiles, whom he had qualified for the Receiving of the Faith, as he did testify, not by any of the ceremonial Observations of the Law, but by giving them the Holy Ghost, as he did unto them, who were Jews, to purify their Hearts. He thought it therefore a Sin against God for them to impose a servile Obedience to the Law upon the Gentile-Disciples, which God did so plainly excuse them from, by accepting them into his Church

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A. C.
LI, &c.
~

in their Gentile-state; and he doubted not but they were as well qualified for Salvation, through the Grace of our Lord Jesus Christ, as the Jews were. This Opinion was seconded by *Paul* and *Barnabas*; and lastly *James* the Less, then Bishop of *Jerusalem*, concluded the Council with a Speech to the same purpose; and a Decree was unanimously composed to this effect, That the Gentile Converts should not be troubled with the Observation of those Mosaical Rites in general; but for the present they should be obliged to abstain from Meats offered to Idols, and from Fornication, and from things strangled, and from Blood, not as things unlawful, except Fornication, but to avoid giving Offence to tender Consciences. This Decree they included in a Synodical Letter, and sent it down by Deputies, on purpose, to *Antioch*: Which when the Church received, they were much comforted at this Approbation of their present, and Direction for their future Practice. This Decree *S. Paul* left in most of the Heathen Churches of his Plantation, to be a Warrant of their Practice, against the Judaizing Christians of that Time.

Acts 16 4.

Gal. 2. 11.

A little Time after *S. Paul's* return to *Antioch*, *Peter*, who had been the Chief Person in deciding the Controversie at the Council of *Jerusalem*, went also down to *Antioch*, and there consonant to the Gospel-Liberty, confirmed by that Council, conversed with the Gentile-Converts, eating with them, and living as they did, and not as the Jews, who observed the Distinction of Meats prescribed by the Law.

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A. C.
LI, &c.
~

Peter's Dissimulation at *Antioch*, for which he was reprov'd by *S. Paul*.

Law. But when certain Jewish Christians, of *Jerusalem* came down to *Antioch*, for fear of offending them, he began to withdraw and separate himself from the Gentiles, refusing to eat with them, which confirmed the Jews in their Superstitious Observation of the Law, and perplexed the Gentiles with new Scruples and Doubts, so that what was so lately settled was in Danger of being quite destroyed; for the Jews, yea, and *Barnabas* himself, was carried away with his Dissimulation, and followed his Example. *S. Paul* seeing this, and knowing that *Peter* did not walk uprightly, according to the Truth of the Gospel, but was much to be blamed and reprov'd, withstood him to his Face, and reprov'd him before the whole Church; saying, That he did a very great Injury to the Gentiles by his Hypocrisie, by inducing the Gentiles to live in Jewish Observations, when as he himself, tho' a Jew, thought himself at Liberty to live as the Gentiles do. He desired to be justified by Faith, and not by the Works of the Law, and yet did impose that Yoke upon others. This is no small Sin against Christ, and a building again what we once destroyed. This Reproof *Peter* bore with Patience and Humility, tho' very smart and impartial, and doubtless amended his Carriage upon it. *Porphyry*, one of the great Enemies of the Christian Religion, takes an occasion from the Management of this childish Controversie, as he calls it, to accuse *S. Paul* of Envy at *S. Peter's* Greatness, as also of Pride and Insolence: But *S. Austin*

Aug. Ep. 73.
Chrys. b. 24.

A. C.
LI, &c.
Aug. ep. 82.

68.
S. Peter is
said to have
preach'd the
Gospel in
Africa, &c.

Innoc. Ep.
1. ad Dec.
Eug. Conc.
Tom. Meta-
phrast.

69.
S. Peter
went again
to Rome.

Ambr. Ord.
in Auxen.

Answers, That S. Paul's Liberty was worthy of equal Commendation with S. Peter's Humility; and as S. Paul teaches us, Not to fear to reprove our Superiors, when they hinder the Gospel by their Actions; so S. Peter teaches them to accept such Advice with Humility.

How long S. Peter continued at Antioch after this, and whither he went, when he departed from it, we are wholly at a loss, and therefore must follow the best Accounts we can find from Antiquity. It is beyond Controversie that he was diligent in enlarging Christ's Kingdom, by his Preaching; and, if we may believe the Relations of various Authors, he propagated the Gospel into many Parts of the World: For besides the Eastern Parts aforementioned, he is said to have preached in Africk, Sicily, Italy, yea, in our Britain, where he continued a long time, and brought over many Nations to the Faith. Some few Years before his Death, it is probable he went again to Rome, and meeting there with S. Paul, they both set themselves most vigorously to the Preaching of the Gospel, teaching the People the Commandments of God, and exhorting all to the Practice of Virtue, Justice and Chastity, shewing a publick Abhorrence of the Vices and Corruptions of the City, their lascivious Sports and Dances, their idolatrous Feasts and Worship, their carnal Pleasures and Delights, which debase the Vigour of the Soul, and corrupt the Purity of the Mind; and endeavouring, by most serious and prevailing Arguments to draw them from the Practice and Love of them.

Nero

A. C.
LI, &c.
Plin. nat.
hist. l. 30.
c. 2.

70.
S. Peter opposed Simon at Rome, and conquered him.

A. C.
LXV.

71.
S. Peter's
Epistles.

Nero was at this time Emperor of Rome, and Simon Magus, that great Enemy of the Christian Truth, was in great Favour with him, being a professed Patron of Magicians, and all who maintained secret ways of Commerce with the Infernal Powers. This Man not only opposed the Doctrine of the Apostles, but by all means possible rendered them odious to the Emperor: Which S. Peter foreseeing, by the Spirit, would hasten his Death, bestirred him the more to confirm those, whom he had been any ways instrumental in the Conversion of, in the Truth they had received, and with the greater Courage set himself against the Seducements of the great Deceiver of Mankind. Simon, who had much bewitched the People of Rome by his Magical Tricks and Cheats; for in this last Year of his Life he wrote his two Epistles to the dispersed Jews in Pontus, Asia, Galatia, Cappadocia and Bythynia, and in a set Encounter with Simon discovered his Magical Impostures, and through the Power and Judgment of God brought him to an exemplary and miserable Death. In the first Epistle, after a solemn Thanksgiving to God, for their Calling to Christianity, whereby they had a lively Hope of an Eternal Inheritance in Heaven, he advises them to the Practice of several Virtues, as the way to ensure themselves of Salvation, viz. That they should live in a constant Worship and Fear of God, and imitate their Master Christ in Holiness and Purity: That they should love each other fervently and unfeign-



feignedly, as Brethren, not only by Nature, but Grace. That they should be diligent Hearers of the Gospel, and grow up to Perfection by it. That they should lead exemplary Lives among the Gentiles, abstaining from the carnal Lusts so commonly practised among them, and carrying themselves blamelessly and innocently, that they may convince their Enemies that their Calumnies spread of them are unjust. That they should behave themselves well under their respective Relations, submit themselves to their Governours, whether Supreme or Subordinate; obey their Masters, live in subjection to their Husbands, and honour their Wives. That they should live in Unity, sympathize with each other in their Afflictions, be pitiful and courteous. That they should endure Persecution patiently, blessing God for making them like their Master in his Sufferings. Lastly, he exhorts the Pastors and Ministers of those Churches to take special Care of their Flocks, to teach them diligently, and govern them gently, not seeking theirs, but them, not raking for Gain, but to save their Souls. This Epistle is dated from *Babylon*, which the Fathers interpret generally from *Rome*, and sent by *Silvanus* to them.

Euseb. hist. eccl. l. 2. c. 15.

Hieron. de vir. ill. 8. Hier. Ep. 150.

Eus. hist. eccl. l. 2. c. 15.

S. Mark is said to be S. Peter's Amanuensis in writing this Epistle, who also at the same time, by the entreaty of the Christians of *Rome*, composed his Gospel out of those Relations of Christ's Sufferings, Actions and Sermons which S. Peter had at several times delivered

to



to them: But before it was brought into publick Use, it was submitted to the Censure of that Apostle, who approved it, and commended it to the Reading of the Church, for which Reason it is, that some have attributed it to S. Peter; and S. Athanasius says, That he dictated it to S. Mark, and therefore it is that Gospel is so short (for S. Peter affected a short way of Speaking) and contains nothing spoken in Commendation of him by our Saviour, but a large Confession of his Fault in denying him. S. Mark, after he had written it, carried it with him into *Egypt*, whither he was sent by S. Peter, after his Death, which happened shortly after.

For upon a certain occasion this Apostle meeting with *Simon Magus* at *Rome* (whether upon that which *Hegeſippus* junior relates, and is set down at large by Dr. *Cave* in the Life of this Apostle, or some other, I shall not determine, tho' to me it seems of no Credit) and finding him still pretending himself some Great One, yea the Christ, he could not but zealously oppose that his presumptuous Arrogancy. But *Simon*, more incensed by the Opposition, offered to give the People such an evident Demonstration of it, as was beyond Contradiction, for he would immediately ascend up into Heaven as the Son of God: Whereupon he raised himself up into the Air by the Help of two invisible Devils, as in a Chariot of Fire like *Elijah*, and by his magical Power seemed to be posting to Heaven. S. Peter and S. Paul seeing the Delusion, betook them-

Tert. in Mar. l. 4. c. 5. Athan. Syn. 1. 2.

^{73.}
S. Mark Cert. by S. Peter into Egypt.

Dr. Cave's Life of S. Peter, p. 36. Max. Tyr. p. 231.

Arnob. 1. 2. p. 5.

Cyr. cat. 8.

A. C.
LXV.

74.
Simon de-
stroyed by
the Prayers
of S. Peter
and S. Paul.

themselves to their Prayers, and obtained of God that the Imposture should be discovered, for the Honour of his Son. Whereupon, at God's Order, the Devils forsook him, and he, being deserted of them, fell head-long to the Ground, and was so bruised and wounded by the Fall that he dyed within a short time after.

Ambr. 55.

75.
Peter flies
from Rome.

Mart. Rom.
ad Mart. 14.
Ufus d.
Mart. 14.

Peter and
Paul impris-
oned, and
conver-
sion in the
Goal.

The News of this Defeat over *Simon* soon came to the Emperor's Ears, who was highly offended with the Apostles *S. Peter* for this Action, as well as for his Preaching, and laid out all ways to apprehend them. *S. Ambrose* reports, That the Christians knowing that *S. Peter* was sought for, prayed him to fly to some more secure Place for a while, for the benefit of the Church. *Peter*, tho unwillingly, yielded to their Importunity, and made his Escape by Night; but, as he passed the Gate, he met with a Person in the Form of Christ, like his Master: Who being ask'd, Whither he was going? told him, To *Rome* to be crucified again; which he taking for a Reproof for his Cowardise, in flying from his Persecutor, returned again into the City, and was presently put into the Mamertine Prison with *S. Paul*. Here they were kept Eight or Nine Months, in strict Imprisonment, but they spent their Time in all private Acts of Devotion, and as occasion offer'd, preach'd the Gospel to their Guards and Fellow-Prisoners, of which, it is said, they converted *Proculus* and *Martinian*, the Captains of their Guards, with Forty seven others. During the Time of *Peter's* Confinement,

A. C.
LXV.

77.
S. Peter
wrote his
Second Epi-
stle.

ment he wrote his Second Epistle to the dispersed Jews of the *Lesser Asia*, and 'tis probable, but a little before his Death, as is intimated, c. 1. 14. In this Epistle he labours by earnest Exhortation to make the Christians to persevere in the Doctrine of the Apostles, and to testify the Soundness and Sincerity of their Faith by their good Works: He Forewarns them of the Seducers and False Prophets, that were already risen (by which 'tis thought he means the Scholars of *Simon Magus* and the *Nicolaitans*) foretels their sad and terrible Destruction, describes them by their odious Marks, that they may avoid them: And lastly, vindicates the Doctrine of Christ's coming, which the Hereticks of those times denied, that they might make Men the more securely entertain their lewd Courses; asserting, That tho' Christ delays his coming, that he may not surprize Men in their Sins, yet he will certainly come to execute Judgment upon those Scoffers and Seducers. In this Epistle he commends *S. Paul's* Epistles by the by; but adds, That there are some Places in them hard to be understood, which the unlearned and unstable wrest to their own Damnation. This Epistle, tho now generally received for Canonical, was in the first Ages doubted of, and accounted Supposititious, because 'tis not of the same Style with the first; but this is no sufficient Reason against so many as are produced for it, viz. the Inscription bears his Name, the consent with the former, the Description, c. 1. 16—18, &c. which do equally convince

2 Pet. 3. 15.
Euseb. hist.
eccl. 1. 3. c. 3.
de 1. 6. c. 25.
Hier. de Vir-
gil. c. 1.

Cro-

Grotius's Opinion, That Simon, Bishop of Jerusalem was the Author of it.

A. C.
LXVI.

78.
S. Peter's
Death.

Joh. 21. 18.

Peter having glorified God by an Holy Life, zealous Preaching of the Gospel, and Constancy in Suffering, was at length call'd to his Martyrdom, to glorifie God as much by his Death, as he had done by his Life, that the Words of his Master might receive a Completion. When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee where thou wouldest not; for tho' the spirit was willing yet the flesh was weak; he desired to be dissolv'd and be with Christ, to glorifie Christ by his Death; but nature shrinks from a Dissolution, and fears the Pains of a violent Death; yet he submitted to the Will of God, and drank the Cup, tho' bitter, which Christ gave him. Nero, partly to revenge the Death of Simon Magnus, and partly to avoid the Odium, which he had brought upon himself, for setting Rome on fire, fell upon the Christians, as the Persons guilty of the Fact, and stirr'd up a bloody Persecution against them at Rome and most other Places of the World; S. Peter and Paul were executed among them: They were both first scourged. Peter was adjudged to be crucified (we shall speak of S. Paul in his Place) which was accordingly executed, but after an unusual manner. For this Holy Man fearing lest he should seem to affect an equal Glory with his Lord and Master, in his Sufferings, begg'd of his Executioners, That he might be crucified with his Head downwards; which was accordingly done

done unto him, and his Body was buried in the *Vatican*, near the Triumphal Way, and his Tomb was much honour'd by all sorts of People. *Constantine* the Great, near 300 Years after his Death, beautified and enlarg'd the *Vatican*, in Honour of him. He is said to have left one Daughter, nam'd *Petronilla*, but we have no certainty of it. Several Works, since his Death, are attributed to him, as his Acts, Gospel, Revelation, Preaching, and of the Judgment, as also of the Doctrine of S. Peter, and a Liturgy: But all these Books are justly esteem'd to have been forg'd by Hereticks, or Persons not found in the Faith. His Wife suffer'd Martyrdom long before his Death, by his Encouragement and Admonition. He was martyr'd in the LXVI. Year of Christ.

A. C.
LXVI.

79.
S. Peter's
Daughter.
80.
His false
Writings.

The End of S. Peter's Life.

S. PAUL,

S. PAUL



He was beheaded by the Command of Nero the Roman Emperor.

S. PAUL

THE

Apostle of the Gentiles.

S. PAUL was a Jew, of the Seed of *Abraham*, of the Tribe of *Benjamin*, an *Hebrew* of the *Hebrews*, i. e. descended of Ancestors, which were all Jews, and no Proselytes among them. With respect to his Tribe, and Fury in persecuting the Christians, *S. Austin* often applies *Jacob's* Prophecy to him; *Benjamin shall raven as a wolf, in the morning he shall devour the prey, and at night he shall divide the spoil.* He was born two Years after our Saviour: His Father was a Pharisee. He had one Sister and a Nephew, *Andronicus* and *Junia*; *Herodion*, *Jason*, *Lucius* and *Sossipater*, whom he salutes in the Close of his Epistle to the *Romans*, were his Kinsmen. He was Circumcised the 8th Day, according to the Law of *Moses*, and nam'd *Saul*. He was born at *Tarsus*, then the Capital City of *Cilicia*, and made, by *Augustus*, a little before, a Roman

i.
Paul's Pa-
rentage and
Education.
Rom. 11. 1.
Phil. 3. 5.
Acts 22. 3.
2 Cor. 11.
22.

Gen. 49. 27.
Acts 23. 6,
16.

Rom. 16.
7, 11, 21.
Phil. 3. 5.
Acts 9. 1, 4.
21, 29.
D. Chrys.
Or. 34
Dis. L. 47.

Cor-

App. 1. 4.
Acts 22. 27,
28.
Strab. 1. 14.

Acts 6. 9.
Acts 22. 3.

Phil. 3. 6.
Acts 26. 4, 5.

Talmud.
Tos. Kid.
duh. c. 1.

Corporation and free Colony, for their Loyalty to the Family of the *Cæsars*, in *Cassius's* Rebellion: So that he was by Birth a *Roman* Citizen. *Strabo* observes, That the Inhabitants of this City were very much addit'd to Learning and Sciences, so that for their greater Proficiency they travell'd into other Countries, to improve themselves in their Studies. *Jerusalem* had so many Jews from thence that they had a Synagogue of their own there, called the Synagogue of the *Cilicians*. *Saul* was also by his Father and Mother sent thither, in his Youth, to be brought up at the Feet of *Gamaliel*, in the most exact Knowledge of the Law of *Moses*: To whose excellent Instructions he so diligently conformed himself, that, without boasting, he asserted of himself, That touching the Righteousness of the Law he was Blameless, and durst appeal to his Enemies to alledge any thing to the contrary, even in his Youth. He joyn'd himself to the Sect of the Pharisees, the most strict Sect of the Jewish Religion, but withall the proudest and greatest Enemies to Christ and his Gospel. Besides his Scholar-like Education, he was also educated to a Trade or secular Occupation, according to the Custom of the Jews; who taught, That it was a Parent's Duty to Circumcise, Redeem and Marry his Son, and instruct him in the Law, and in some honest Trade; and he that did not teach his Son a Trade, made him a Thief: And this they did either to keep them from Idleness, or secure a Maintenance in bad Times. *Saul's* Trade was

a Maker of Tents, for the Use of Soldiers and Mariners, which were made, in those Times, of Skins sew'd together.

Saul having had so good an Education in the Jewish Learning, and being naturally of a very hot Temper, became a great Zealot for the Law of *Moses* and Tradition of the Elders, which his Masters had taught him was Zeal for God. This made him impatient of all Opposition to the Doctrines and Tenets he had imbib'd, and a vehement Blasphemer and Persecutor of the Christians, who were commonly reputed the Enemies and Destroyers of the Mosaic Economy. The first Engagement he had with them, in the defence of his present Sentiments, was among his Countrymen of the *Cilician* Synagogue, in the Disputation they had with *Stephen* about the Messias. That holy Deacon was too hard for them in the Dispute, but they were too powerful for him in the Civil Interests, for, being enrag'd at him for his convincing Arguments, they convened him before the High Priest, and by false Accusations had him condemned to Death. How far *Saul* was concern'd in this Cruel Action, it doth not appear, only thus much is evident, from his own Confession, That he was an Abettor in his Martyrdom, for he stood by, consented to his Death, and kept the Rayment of them that slew him. *S. Austin* says, *S. Stephen's* Death was the cause of *Paul's* Conversion; for if *Stephen* had not prayed for his Persecutors, *Paul* had not believed.

A. C.
XXXIII.

2.

Paul a great Zealot for the Law.
Acts 22. 13.
Gal. 1. 14.
1 Tim. 1. 13.
Acts 6. 13.

3.

Paul an Enemy to the Christians.
Acts 6. 9.

4.

Paul an Abettor in *Stephen's* Death.
Acts 22. 20.

Aust. S. 382.
c. 4.

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A. C.
XXXIV.
~

Paul persecutes the Christians.
Matt. 23. 34

John 16. 2.

Acts 26. 11.

Acts 8. 3.
22. 24.
26. 10.

Acts 26. 11.

Acts 26. 9.

Acts 9. 13.
14.

After the Death of Stephen, the Persecution grew more violent against the Church at Jerusalem; and the Christians then began to find their Master's Words true, which he had spoken of, and to the Jews, *Behold, I send you prophets, and wise men, and scribes, and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city; yea, and whosoever killeth you, will think that he doth God Service.* In this Persecution Paul was one of the most active and zealous Instruments: His false Zeal, as himself owns, transported him even to Fury and Madness, making him joyn unspeakable Cruelty to his Ignorance and Infidelity, for he made havock of the Church, entering into every House, where he had any Suspicion that any, who professed Christianity, either dwelt or concealed themselves, and haleing them out by Force, whether Men or Women, committed them to Prison, and loaded them with Chains, according to the Authority he had received of the High Priest; and when they were put to Death he joyfully gave his Suffrage against them. Nor was his cruel mind satisfied with their bodily Sufferings, but as if he had resolv'd to destroy their Souls likewise, he forc'd them by merciless Scourgings and other Torments to blaspheme the Name of their Lord and God. In a Word, he thought it his Duty to do all he could against the Name and Doctrine of Jesus Christ, and he grew so famous for his Enmity to the Christians that his Name was a Terror to the Heads of the Church, and

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A. C.
XXXIV.
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Acts 9. 1, 2.
6.
Paul goes to Damascus, to persecute the Christians.

Gal. 1. 15.
1 Tim 1. 16.

Gr. in Job.
1. 29. 6. 15.

Acts 9.
3 — 22.
7.
S. Paul's Conversion; the occasion and manner of it.

and that in Places far distant from Jerusalem.

These violences against the Christians of one City did not satisfy his false Zeal, but breathing out threatnings and slaughter against the Disciples of the Lord in all places, where his interest could gain him admission, went to the High-Priest Caiaphas, and procured of him Letters to the Jews of Damascus, by which he was not only Commissioned to seize and apprehend the Christians there, but the Jews were commanded to be assistant to him in discovering and taking them, whether Men or Women, that so they might be carried to Jerusalem and punished. Into such excesses and extravagant acts was God pleased to suffer this Vessel of Election, whom he had chosen to Eternal Life from his Mothers Womb, to run, and so long to continue in them that he might in him teach us not to condemn them, as Reprobates, whom we see great Sinners, and shew us an Example of his patience in waiting long for the conversion of Sinners, that none may doubt of their acceptance to pardon after the commission of Enormous Crimes, since so great a Persecutor of the Church and Murderer of Stephen found Mercy and became so great an Apostle.

Paul being thus armed with a Commission, went full of fury to Damascus, attended with some Companions in the same design. Jesus who intended his Conversion always, knowing, that this was the most seasonable time for it, because it would be far more admira-

W
A. C.
XXXV.
W

ble and beget greater veneration of his power, to humble him in this midst of his fiery Zeal, than to stay till his Passion cooled, undertook this Merciful work, and in the way as he journeyed to *Damascus*, appeared to him in a Refulgent Light above the brightness of the Sun, by which being affrighted, both he and his Companions immediately fell flat on the ground. Jesus who by this means sought to humble his proud and furious spirit, and make him willing to hear his word, seeing him in a great agony, spake to him and said, *Saul, Saul, why persecutest thou me?* He said not, why persecutest thou my Servants, Disciples or Friends; but me my self, because when one Member suffers, all the Members suffer with it and, the Head usually complains of the hurt done to any of the Members. *Saul*, tho' in great fear, yet considered that it was a Vision, and replied, *Who art thou Lord?* Jesus answered, *I am Jesus of Nazareth whom thou persecutest: It is hard for thee to kick against the Pricks: All thy attempts to extirpate the Faith in me, will prove successless, and, like kicking against spikes, will prove thy own wounding and torment. Saul* convinced of his folly in acting against Jesus, submitted to his Will, and asked him, *Lord what wilt thou have me do?* Jesus then having told him that he appeared unto him for this purpose to make him a Minister of his Gospel and a Witness both of what he had seen and what he would hereafter reveal to him, and that he intended to send him to convert the

Gen.

Acts 26.
:c—18

W
A. C.
XXXV.
W

Gentiles, referred him for further instruction and Baptism to the Ministry of *Ananias*, and for that end commanded him to arise and go into the City. While this passed, *Saul's* Companions remained near him, but without Speech, hearing indeed the sound of the Voices, but neither understanding what was said, nor seeing any Man. *Paul* himself after the Vision was past, rose from the Earth, but opening his Eyes, he could not see, they being dazzled with the glory of the Light that appeared unto him. Wherefore they led him by the Hand into *Damascus*, to the House of *Judas*, where he remained three Days without his sight, neither Eating nor Drinking, but spending them in prayer to God for the Sins of his passed Life. In the mean while God by his Holy Spirit appeared to *Ananias* in a Vision, to give him order to instruct and baptize *Saul* of *Tarsus*. *Ananias* though a very Pious and Devout Christian, and ready to obey the Divine will in all things, was at first afraid to attempt the work, lest he should throw himself into the hands of that Bloody Persecutor, of whose Cruelties he had heard from *Jerusalem*, and for which he had a Commission to do the like in that City; he thought his pretended Conversion was but an Art to ensnare the Christians; but Christ gave him a Relation of his Appearance to him, and how he had humbled him in his Journey; and tho' he had been a Persecutor, yet now, being converted, his forward Zeal would be very serviceable to him, for he had made Choice of

Acts 22. 11.

Chrys. p. 182.
Aug. Ser.
159.

H 3

him

A. C.
XXXV.

him to preach his Gospel to the Gentiles, and Kings, and Children of *Israel*. *Ananias* satisfied with this Account from the Mouth of Truth, went on the Errand; and coming to *Saul*, who being by a Vision inform'd both of his Person and Office, joyfully expected him, deliver'd his Message to him, saying; That *Jesus*, who had appear'd to him in the Way, had sent him to restore his Sight, and by the Infusion of his Spirit to give him the Knowledge of those Heavenly Truths which he blindly and ignorantly persecuted: That he would receive him by Baptism into the Church, and make him a Member of his Body. *Saul* then immediately received his Sight, and, being baptiz'd, convers'd with the Christians at *Damascus*, and, to the great Wonder and Amazement of the whole Church, preached that Gospel which he once sought to destroy; boldly asserting, That *Jesus* was the Christ, the Son of God, and proving it to the Jews with such demonstrative Evidence, that the Jews were confounded, and could not answer him.

Gal. 1. ult.

A. C.
XXXVI.

8.
S. Paul
preach'd in
Arabia.
Acts 26. 20.
Gal. 1. 17.
12.

Saul stay'd but a few Days at *Damascus* after his Conversion, but being commanded to go to the Gentiles, he retreated into *Arabia*, i. e. in the Country round about that City, which then was in the Power of *Aretas*, King of the *Arabians*. Here he received a full Revelation of all the Mysteries of Christianity, and having preach'd a small time, returned again to *Damascus*, setting himself more earnestly and studiously to his Ministerial Work,

to

A. C.
XXXVII.

to convert both Jews and Gentiles. He was very zealous in his Preaching, and had an extraordinary convincing Force in his Arguings; which, because the Jews could not withstand, at length, after three Years continuance in those Parts, they made Friends with the Governour of *Damascus*, under *Aretas* the King, to have him put to Death: And, for that End, not only themselves, kept a continual Watch to apprehend him, but obtain'd a Guard of the Governour to observe the Gates, that he might no ways escape. But the Disciples, having Notice of their Design, were as careful to preserve him as his Enemies were to destroy him; and therefore finding no other way to send him safe away, they let him down from one of their Houses, through a Window, in a Basket, over the Wall, and so he escap'd: Shewing us, That 'tis not unlawful to make an Escape from Persecutors, and save our Lives, where the Glory of God doth not call immediately for the contrary, and the good of the Church may require our Preservation.

Acts 9. 23.
2 Cor. 11. 32

9
S. Paul's
flight from
Damascus.

Saul, having gotten from this Danger, went up to *Jerusalem*, to see *Peter* and the Church there; and, being arrived, sought the Company and Fellowship of the Christians of that City; but they knowing how furious an Enemy he had been to them, could not believe that he was converted, but being afraid of some close Design against them, avoided his Company. *Barnabas* either being more bold than others, or else having had some better Information than others, took him and brought

A. C.
XXXVIII.

Acts 9.
23—30.
10.
S. Paul went
to *Jerusalem*,
to see
Peter.

H 4

him

A. C.
XXXVIII

him to *Peter* and *James*, and told them both the manner of his Conversion and the Effects of it, That *Jesus* had shewed himself to him in his Journey to *Damascus*, and miraculously brought him over to the Obedience of the Gospel, and that he had at *Damascus* preached *Jesus* to be the *Messias*, with Confidence and Zeal. The Church being thus informed of the Sincerity of his Person, admitted him to an intimate Communion with them, and he remain'd in a familiar Converse with the Apostles and Disciples Fifteen Days at *Jerusalem*. In this City also he was very active to preach the Gospel, and by his Disputations to convert the *Hellenist*-Jews; but they, after their usual manner, fell to Violence, and sought to kill him; which, when the Brethren knew, they brought him down to *Casarea*, and so to *Tarsus*, by Sea, which was his own Country.

A. C.
XXXIX.
XL.
XLI.

Gal. i. 21.
11.
S. Paul
preach'd in
Syria and
Cilicia,
Acts 11.
19—26.

Saul, being arrived at *Tarsus*, kept on his Course of Preaching to his own Countrymen, and going into the Neighbouring Countries, instructed the Regions of *Syria* and *Cilicia* in the Knowledge of Christ and his Gospel; where finding great Success he continued three Years.

While *Paul* was thus busied at a Distance, the Apostles at *Jerusalem* heard that some Christians, who had been driven from *Jerusalem* by the Persecution, which happen'd about *Stephen*, came to *Antioch*, *Phenice* and *Cyprus*, preaching the Gospel as they travelled, tho' to none but the Jews only. At *Antioch* they met with more than usual Success, God so blessing

A. C.
XLI.

blessing their Preaching that a great Multitude believed and turned unto the Lord. As soon as this News came to the Ears of the Apostles, they judg'd it convenient to send down *Barnabas* thither, to instruct them more fully, and confirm them in the Truth, and settle the Church among them. When *Barnabas* was come, he much rejoyc'd to see the Progress the Gospel had already made among the *Antiochians*, and finding, that, by the Help of some able Assistant, he might compleat the Conversion of that City, he went to *Tarsus* to seek *Saul*, his Old Friend, and a most powerful Preacher; and, having found him, brought him down to *Antioch*, where they both unanimously and diligently spent their Time in Teaching and Instructing all that would come to hear them, for a whole Year; and God so blessed their Labours that Infidelity was almost perfectly banish'd out of the City, and the Disciples were here first call'd Christians, which before were call'd *Nazarens*: But this new Name soon prevail'd all over the World.

12.
S. Paul serm^d
ed by Bar-
nabas to
Preach at
Antioch.
Chrys. n. l.
25.

A. C.
XLII.

Acts 24. 5.

While *Paul* and *Barnabas* remain'd at *Antioch*, there came down several Prophets from *Jerusalem* thither; of whom one of them, nam'd *Agabus*, foretold by the Spirit, That there should be a great Dearth in all the World, the next Year, which accordingly came to pass, and particularly rag'd in *Judea*. *Claudius Caesar* then reign'd. When the Christians of *Antioch* heard of the Miseries of their Brethren in *Judea*, they resolv'd to send them Relief,

A. C.
XLIII.
Acts 11.
27—30.

A. C.
XLIV.

13.
Paul and
Barnabas
carry the
Alms of the
Christians at
Antioch to
the Jews,
Acts 12. 24,
25.

14.
Paul and
Barnabas
commissioned
to preach to
the Gen-
tiles.

1 Cor. 12.
2—4.

15.
S. Paul ta-
ken up into
the Third
Heaven.

lief, according to the utmost of their Abili-
ties, and entrusted *Barnabas* and *Saul* with the
Care and Carriage of it ; who having brought
it to *Jernsalem*, put them into the Hands of
the Bishops and Clergy, to be disposed among
the Brethren, as to them should be most agree-
able to the Wants and Necessities of the
Church.

Paul and *Barnabas* having thus fulfill'd their
Ministry, returned again to *Antioch*, and
brought along with them *John*, surnam'd
Mark, the Kinsman of *Barnabas*. Not long
after their Arrival, while the Church was bu-
sied in the Course of Divine Service, viz. Prayer,
Celebrating Sacraments, Preaching and
Fasting, the Holy Ghost, by one of the Pro-
phets of that Church (for there were several
endued with a Prophetick Spirit in it, as *Barnabas*
and *Simeon*, call'd *Niger*, *Lucius*, *Manahen*
and *Saul*) commanded, That *Paul* and *Barnabas*
should be set apart for a Special Office,
in Preaching the Word. Whereupon *Simeon*,
Lucius and *Manahen*, having solemnly separated
them by Prayer, Fasting and Imposition of
Hands to the Work that God had nominated
them, dismiss'd them to that Work. But
before they set forth, *Paul* was taken up
into the Third Heaven or Paradise ; and that
he might be every way fitted for his Aposto-
late, was admitted to the Knowledge and
Sight of the ineffable Mysteries of Heaven,
and the Glories of God, which Man can nei-
ther express nor comprehend. This was done,
doubtless, that he might be equal with the ve-

ry

A. C.
XLIV.

2 Cor. 12.
5—9.

1 Cor. 9. 27.

A. C.
XLV.

Acts 13.

4—13.

16.

Paul and
Barnabas
sent to Cy-
prus, &c.

ry chiefest Apostles in Knowledge and Revela-
tion, and might be encourag'd to preach the
Gospel boldly among those Barbarous Nations,
whither he was to go, in Hopes of the future
Enjoyment of that Glory he had so clear a Pros-
pect of. But lest he should be exalted by the
abundance of Revelations, and be unfit to
compassionate the Weak and Tempted, God
put into his Flesh some sinful and unruly Lusts,
through the Ministry of Satan's Agents, which
he calls a Thorn in the Flesh, by which he was
so humbled and grieved, that he besought God
thrice to remove it from him ; but the Divine
Wisdom thought it fit to continue it in such
Strength all his Life, that had not he gi-
ven him a great sufficiency of Grace, and ex-
cited him to constant Mortification, he had
certainly become a Cast-away. Thus is God
pleased to exercise the greatest of his Saints
with Temptations, that the tempted may nei-
ther despair of his Favour, nor his choicest
Servant harden himself against them.

Paul being thus prepared for his Apostolate,
took his Companion *Barnabas*, and departed
to *Seleucia*, a City of *Syria*, adjoining to the
Sea, from whence they sailed to *Cyprus*, an
Isle of the *Mediterranean* Sea. In one of the
chiefest Cities of this Island, *Salamis*, they
first began their Ministerial Office, and Preach-
ed the Gospel in the Synagogues of the Jews:
John, who accompanied them hither, attend-
ing their Motions, and doing any Offices in
the Church, especially about the Poor. Leav-
ing *Salamis* they went up and down the Island,
preaching

A. C.
XLV.

17.
S. Paul's en-
counter with
Elymas.

preaching the Word of God, and at length came to *Paphos*, a large City, situate on the other Side of the Island, and the Seat of the Proconsul of the Isle, which was then *Sergius Paulus*, a very wise and prudent Man, yet very much seduc'd by the Magical Arts of a Jewish Sorcerer, nam'd *Barjesus*. While they were in this City, the Governour himself, doubtless, having heard of the Miracles and Doctrine of these Apostles, was very desirous to hear them himself, and accordingly sent to them to come and preach to him. But *Elymas*, i. e. the Sorcerer (for so he call'd himself) unwilling to lose so great an Admirer, oppos'd his Intent, and sought to divert the Deputy from believing in Christ; which, when *Paul* perceiv'd, he was fill'd with a pious Anger and zealous Indignation at his Wickedness, and setting his Eyes upon him, said unto him: "O thou subtle and mischievous Wretch, who, like a true Child of the Devil, art busie to promote his Kingdom, and to that end settest thy self against the Preaching of the Truth and Righteousness, how dar'st thou oppose the Dispensation of Heaven and Ways of God? Think'st thou to bear this impudent fighting against God, without Punishment? No, thou shalt not, since thou art such an active Minister of the Prince of Darkness, and standest out so perversly against the Light, thou shalt find thy Fault in thy Punishment, for thou shalt be blind, not seeing the Sun for a Season. S. Paul had no sooner said these Words, but he was smitten with

with

A. C.
XLV.

with Blindness, and could not go without Leading. This Miracle so astonish'd the Governour, that he could not but believe their Doctrine, which brought such Testimonials along with it, that it was from God. Nor had it a less Effect upon the Sorcerer himself, if we may believe S. *Origen* and *Chrysostome*, who say, That the Punishment inflicted upon him for his Infidelity wrought such Remorse in his Heart that he Repented and Believed, and, together with his Sight, recovered the Knowledge of Christ, and the Vision of the Sun of Righteousness.

Paul, after this successful Victory over the Power of Satan, staid a while in *Paphos*, and then left *Cyprus*, with the rest of his Company, and sail'd to *Perga* in *Pamphylia*, a Country of the *Lesser Asia*; where they were no sooner arriv'd but *John-Mark*, weary of this Travelling unsettled Life, bid them adieu, and went to *Jerusalem*. *Paul* staid not at *Perga*, nor in the adjoining Towns, but hasten'd to *Antioch* in *Pisidia*, the Capital City of those Countries, from whence he knew it would be most proper for him to disperse the Knowledge of the Gospel into the neighbouring Regions. Here they began to preach immediately upon their arrival, for going into the Synagogue on the next Sabbath, among the other Jews, and there, being invited by the Rulers of the Synagogue to make a Descant upon the Lessons out of the Law and Prophets, just before read to the Assembly, according to the Custom. *Paul* took that Opportunity to declare to the Jews

Chrys. p. 255.
258.
Orig. in
Exod. 22.
23.

Acts 13.
14—52
Acts 15. 38

A. C.
XLVI.

18.
S. Paul's
Speech in
the Syna-
gogue of
Antioch, in
Pisidia.

A. C.
XLVI.

Jews of that Place; "That the Messias was
"come, and that Jesus was he. In that Di-
"course the Apostle, having first begg'd their
"Attention, commemorates the many signal
"Mercies and Favours that God had in former
"Ages shewed their Nation, by a miraculous
"Deliverance of them from the *Egyptian*-
"Slavery, by patiently bearing with their
"sinful Discontents and Murmurings in the
"Wilderness, by expelling seven Nations
"out of the Land of *Canaan*, that they might
"enjoy so Rich and Pleasant a Country, by
"giving them a Succession of Judges and
"Kings; but particularly raising up *David*
"to them, a Person of such admirable Good-
"ness and Piety, to whom he gave the Pro-
"mise, that the Messias should be of his Po-
"sterity, which Promise he had lately fulfill'd
"in the Person of Jesus. For tho' that great
"Person, who was indeed the Saviour of the
"World, had met with very cruel and barba-
"rous Usages from the Brethren, the Jews, at
"*Jerusalem*, being Crucified and slain by them;
"yet all this was no more than what was fore-
"told by the Prophets should befall the Messi-
"as: And, besides, there are so many con-
"vincing Evidences to prove this Truth,
"that it can't reasonably be question'd; for
"not only *John the Baptist*, who was sent be-
"fore him to give notice of his Coming, and
"by the Baptism of Repentance fit Men for
"the Reception of him, openly and plainly
"declar'd, That Jesus was the Messias, and
"that he did not take up that Opinion by a

"slight

A. C.
XLVI.

"slight Conjecture, but it was revealed to him
"by God himself, who sent him on that Er-
"rand; but God himself gave a Demonstra-
"tion of it, in Raising him from the Dead,
"according to the Prophecies delivered con-
"cerning him, and shewing him to multitudes
"of Witnesses alive, after his Resurrection.
"Wherefore he concludes, That since the For-
"giveness of Sins and Justification, which is
"not attainable by the Law of *Moses*, is now
"tendred to them by believing in Jesus, they
"should take heed how they despis'd such free
"Mercy and Grace, lest they bring upon them-
"selves such horrible Judgments as even Hi-
"story it self cannot make credible. This Dis-
"course met with a double Effect, the Gentiles,
"which were unacquainted with such sort of
"Doctrines, desir'd better Information in the
"Truth of it the following Sabbath; and the
"Jews, who waited for Redemption in *Israel*,
"as well Proselytes as others, believed, and at-
"tended upon *Paul* and *Barnabas* for further In-
"struction: Who exhorted them to persevere
"in the Faith, notwithstanding the Discourage-
"ments they might meet with to deter them
"from it. On the next Sabbath the Gentiles,
"who had desired to hear *Paul*, met unanimously,
"scarce a Man in the City was absent, so great
"a Desire had they to hear the Word of God.
"But the unbelieving Jews, envying the Success
"of the Gospel, endeavour'd to hinder it, by
"blasting the Reputation both of the Doctrine
"and Preachers, contradicting it as False, and
"Blaspheming them as Preachers of Lyes. At
"this

A. C.
XLVI.

this the Apostles were so provok'd, that they told them boldly, That tho' they were commission'd to preach to the Jews in the first Place, yet since they prov'd such obstinate Infidels, and made themselves unworthy of Eternal Life, they were order'd to preach to the Gentiles, and so they would; that so Christ, as was foretold, might be a Light to the Gentiles, and Salvation to all the World. This Speech did not more please the Gentiles than incense the Jews: Whereupon, they having stirr'd up the chief Men and Women of the City against them, and engaged them to persecute them, they were forc'd to fly for their Safety, and abandon the City and the neighbouring Parts. They left a great Number of Gentile Converts in the City, who bore the Departure of the Apostles with great Patience, knowing that 'twas no idle Ceremony that they us'd in shaking of the Dust off their Feet against them, when they went away, but would prove fatal, and foreshew'd that God would shake off such Infidels; wherefore they were fill'd with all Spiritual Joy, in Believing.

From thence they went to *Iconium*, a City of *Lycaonia*, a Province of the *Lesser Asia*, where they again entred into the Synagogues of the Jews, notwithstanding the ill Treatment they had met with from the Jews in all Places; so great was their Zeal for the Gospel, that no ill Usage could deter them from Preaching it. Wherefore they, according to their usual Course, began their Preaching there, and God so blessed their Word, that

many,

Acts 14:1
1—7.

19.
S. Paul and
Barnabas
preach at
Iconium.

A. C.
XLVI.

many, both Jews and Profelytes, believed. Their success encouraged them to continue a long time in the City to instruct them, by teaching them more fully and to confirm them by Miracles. But tho' they had gain'd a considerable part of the City to the Faith, yet there remain'd many in Unbelief, who having stirred up the Gentiles against them, and by Calumnies made them ill-affected to the Christians, at last proceeded to take them and ~~stone~~ them, being armed with the Authority of the Magistrates of the City. The Apostles had warning of their design, wherefore they got away, and fled into the next Cities of the same Country, *Lystra* and *Derbe*; and there abiding, preached the Gospel to the Inhabitants, and to the People of the adjoining Towns. At *Lystra*, among the Converts which S. Paul's preaching brought over to the Faith, there was a certain Man who was lame from his Mother's Womb, and had never walked; Paul perceiving it that he had Faith to be saved, thought it fit to add the Cure of his Body to that of his Soul, knowing that it would be no less beneficial to him, than to all the rest in confirming their Faith; wherefore, that the Miracle might be more conspicuous, he said to him with a loud Voice in the midst of them all, *Stand upright on thy Feet*; and immediately his Strength was restored, and he leaped and walked. This Miracle amazed all the *Lystrians*, who being sensible that such Works could be done only by a divine Power, cried out in the Speech of *Lycaonia*, The Gods

I

are

Act. 14.
8—28.
20
S. Paul and
Barnabas at
Lystra, cure
the impotent
Man, and re-
ject the
Worship of
the People.

A. C.
XLVI.

are come down to us in the likeness of Men ; and presently, after their superstitious manner, called *Barnabas Jupiter*, and *Paul Mercury*, because he was the chief Speaker, as *Mercury* is fabled by the Poets to be the Interpreter of the Gods, and the usual Attendant upon *Jupiter*. Then they proceeded to sacrifice to them ; and for this end the Priest of *Jupiter* brought Oxen and Garlands to the place where they were. But as soon as the Apostles, *Barnabas* and *Saul*, heard of it, they were much disturbed at the superstitious Attempt, and rending their Cloaths in sign of their grief for, and abhorrence of the Fact, ran to them, and told them, " That they were " mistaken in the Object of their Worship ; " for though they did many Miracles in the " Name and by the Power of Christ, yet they " were no more than Men, of like Passions " with themselves. That the end of their " preaching was to wean them from the idolatrous Worship of Creatures, and fix their Faith and Service upon the true Object, the living God, who made Heaven and Earth, the Sea, and all things that are therein, whom they had so long defrauded of his due Honour, tho' he gave them convincing Arguments of his Essence and Providence, doing them good, and giving them Rain and fruitful Seasons, and so filling their Heart with Food and Gladness. By these Arguments did they, at length, keep them from their intended Idolatry, tho' with much difficulty ; and 'twere to be wished, they could

be

A. C.
XLVI.

be as prevalent with the Church of *Rome*, to prevent the Idolatrous Worship of these and other Saints, as they were with the *Lystrians*, and ought to be with all truly rational and religious Men. Notwithstanding this Veneration of the Apostles, so changeable are Men's minds, the *Lystrians*, by the Persuasions of certain Jews that came down from *Jerusalem*, turned their Enemies ; and having stoned them, drove them out of the City, supposing they had been dead. Thus did God bring that Shower of Stones which *Paul* poured out upon *S. Stephen*, upon his own Head, tho' not with so fatal Blows : For as the Disciples were attending upon his Corpse, he arose, and returned into the City with them ; but because he would not provoke his Persecutors, he departed the next Day with *Barnabas* to *Derbe*, where they taught the People and converted many, no danger being able to fright them from their Work. After this, they returned again to *Lystra*, *Iconium* and *Antioch*, to confirm the Souls of the Disciples, and encourage them to persevere in the Faith, notwithstanding Discouragements they must meet with ; for he assures them, that all Christians must wade through Tribulation to Heaven ; which being done, he ordained them Elders in every Church, to teach and instruct them, and then left them to the protection of God. And passing through *Pisidia* they came to *Pamphylia*, where, having preached a little while at *Perga*, a City of that Province, they went to *Attalia*, and from thence to *Antioch* in *Syria* by Sea.

I 2

Here

A. C.
XLVI.

Here they summoned the Church together, and gave them an account of their Work, and the success of it among the Gentiles, and continued there a long time.

A. C.
XLVII.

Rom. 15. 19.
21.
S. Paul
preached as
far as Illyri-
um.

Illyr. Ep.
218.
Chrys. in
Ro. h. 29.

2 Cor. 11.
23—26.

A. C.
L.

Act. 15.
1—21.
Other Rites
of Moses
law.

While Paul continued at Antioch, which some of our most learned Chronologers account 5 Years, it is very probable that he went over that large extent of Land, which he speaks of Rom. 15. 19. From Jerusalem round about as far as Illyricum, preaching the Gospel, very often resorting to Antioch, as the place of his settled Abode. What Countries were included within this compass, is not particularly mentioned in Scripture; but 'tis generally believed, that all Judea, Phenice, Syria, Arabia, Cappadocia, Thrace, Greece and Macedonia, are contained in it; so that a great part of the World were then enlightned by S. Paul's preaching. In this time it is very probable he underwent many of those Afflictions, which he gives us a Catalogue of 2 Cor. 11. 23—26. especially his Sufferings by the Jews, his Shipwrack by Sea, his being beaten with Rods by the Romans, and Perils by the Heathen.

Towards the latter end of the 5 Years continuance of Paul and Barnabas at Antioch, there happened a great Controversy there about Circumcision, and certain Believers of the Pharisees persuasion, who came down from Judea to Antioch, teaching the Brethren, That Circumcision was so absolutely necessary for Salvation, that they could not be saved without it, by their Faith in Jesus. The Antiochans were exceedingly troubled at it; and

A. C.
L.

22.
S. Paul and
Barnabas
sent to Je-
rusalem a-
bout Cir-
cumcision,

A. C.
LI.

and tho' Paul and Barnabas had several Disputations with them, to prove the emptiness and no necessity of those Legal Ceremonies, yet they received but little satisfaction about it, so that it was thought necessary to have the Judgment of the Apostles and Church of Jerusalem about that Question; and for that end Paul and Barnabas, who best understood the Arguments of the contrary Party, were dispatched to Jerusalem about it. In their Journey they passed through Phenice and Samaria, and related to the Christians there the Conversions they had made among the Gentiles in the several Places they had preached in, who received the News with much joy. Being come to Jerusalem, they were entertained by the Apostles and Elders with great kindness and civility, and declared to them the success of their Ministry among the Gentiles, and how peaceably they had lived, till this unhappy Difference arose among them. The Apostles and Elders of that Church being no Strangers to those Opinions and Doctrine, called a Council, and, after several Debates about the Question, it was resolved, That the Rites of the Laws of Moses should not be imposed on the Gentiles, but they should be restrained, for a time, from eating Blood, and Things strangled, and Things offered to Idols, and be forbidden Fornication, a thing thought equally indifferent by the Heathens, as the former. In this Council Paul and Barnabas, to convince the Jews that the calling of the Gentiles was equally approved and allowed by



God as theirs was, declared, what Miracles God had wrought, by them, among the Gentiles; and shewed, That their Commission to preach to the Gentiles having the same Seals, as that to the Children of *Israel*, was as fully approv'd by God. The Decree of the Council was put into the form of an Epistle, and was sent by *Judas* and *Silas* to *Antioch*, under the conduct of *Paul* and *Barnabas*, who, having summoned the whole Church together, delivered the Epistle to them; who read it with great submission, and received much satisfaction by it.

Gal. 2.
2 — 9.
23.
S. Paul con-
firms about
his Doctrin
and Practice
with the
Apostles at
Jerusalem.

In this Voyage to *Jerusalem*, *Paul* took opportunity to confer privately with the Apostles, and most eminent Pillars of that Church, in the presence of *Barnabas* and *Titus*, about some difficult Points of the Christian Doctrine and Apostolical Office, and to give them an account of his Teaching; but both his Doctrine and Practice was found so pure and blameless in every particular, that they neither added to it, nor took any from it; wherefore, after they saw that it was the same Spirit that inspired him, they received him into their Fellowship, and agreed, That as the Apostleship of the Circumcision was given to *Peter*, so *Paul* was to be acknowledged the Apostle of the Gentiles; and that he should go unto the Uncircumcision, and they unto the Circumcision. Only they added, That *Paul* ought to have a particular care of the Poor, i. e. the poor Christians of *Judea*, who had sold all their Goods to uphold the Church, and therefore ought



ought to be relieved by the Gentiles; to which *Paul* willingly consented, and then departed from them to his Charge.

Paul carried *Titus* with him to *Jerusalem* at this time; and because he was a Greek and Gentile born, was much dealt with to have him Circumcised; but the Apostle, who was willing at all times to abridge himself of his Christian Liberty to please others to their Edification, tho' he knew it a thing indifferent and did afterward yield to it, to have *Timothy* circumcised, yet would by no means consent to it, when they required him to do it as of necessity, and sought thereby to enslave the Christians, and overthrow their Liberty given them by Christ: Nor did the Apostles oblige him to it, knowing of what ill consequence it might be to the Church.

While *Paul* remained at *Antioch*, *Peter* upon some occasion came down also thither, and for some time after his coming convers'd familiarly with the Gentile-Converts, eating with them and communicating with them; but it happening that some of the Jewish Converts, who were very zealous for the Law of *Moses*, came down from *Judea* from *James*, *Peter* for fear of offending them withdrew himself from the Society of the Gentiles, and, as if God had never taught him to call no Man, common or unclean, seemed to justify their Opinion of avoiding the Gentiles by his Example; which was so much the more regarded, because *Barnabas* and the Jewish Disciples followed it. This Act of *S. Peters* quite disan-

Gal. 2.
3 — 5.
24.
S. Paul re-
fuses to cir-
cumcise
Titus.
Act. 16. 3.

Gal. 2.
11 — 21.

A. C.
LI.
25.
S. Paul re-
proves Peter.

null'd the Decree at *Jerusalem*, which so incens'd *S. Paul*, that he could not hold his Peace, but before the whole Christian Assembly blamed him for his Dissimulation, and reproved him for his uneven practice, saying to him, *That by his living like the Gentiles, tho' he was a Jew, he perceived he understood the Christian Liberty; and was it not then very ill for him to teach the Gentiles, by his Example, a contrary practice, viz. to live like Jews? What palpable Hypocrisy is this at the best? And if we look farther into the nature of this Action, what is it but a plain leading Men out of the way of Salvation? For do we not believe in Christ, and seek justification by Faith, because we know that by the deeds of the Law no Flesh shall be justified? And why then doth he lead Men to the Law again but to ruin them? Surely he is highly to be blamed for this Apostacy, which is of dangerous consequence to himself and others. What effect this Reproof had upon Peter, Paul mentions not; but doubtless it was effectual for a Reformation upon so good a Man.*

Act. 15.
30—41.

After *Paul* and *Barnabas* had remained some time at *Antioch*, after the Council at *Jerusalem*, teaching and preaching the Word of God, *Paul*, who had daily the care of all the Churches of Christ, propounded to *Barnabas* to go and visit the Cities they had converted, and confirm and strengthen them in the Truths they had received. *Barnabas* freely consented to such a pious Proposal, but was very earnest to take along with them his Kinsman *John Mark*: *Paul* was against his desire, be-
cause

A. C.
LI.
26.
Paul and
Barnabas
part in
anger.

cause he had before found him unfit for that Work, having either through fear or un-soundness of Faith, left them at *Pamphylia*. *Barnabas*, whose natural Love to *Mark* made him over-see former Faults, and hope better of him for the future, was angry at this refusal and rejection of him, and so there began a Contest about it. They were both resolute in their Judgment, and tho' very good Men, yet were so inflexible in their Passions, that they separated upon it. *Barnabas* took *Mark* and sailed to *Cyprus*; and *Paul* chose *Silas*, and went on his intended Voyage, being recommended by the Prayers of the Faithful to the protection and favour of God. He first visited the Churches of *Syria* and *Cilicia*, and confirmed them in the Faith with his Instructions and Exhortations. From hence he went to *Derbe* and *Lystra*, Cities of *Lycaonia*, where he met with *Timothy*, a Christian himself and of Christian Parents; he was but young, but very eminent for his Wisdom and Piety, which drew *Paul's* affection much to him; and knowing him a Person who might do much Service to the Gospel, determined to take him for his Companion. *Timothy* was a Gentile born, and tho' *Paul* much opposed the necessity of Legal Rites, and would not suffer *Titus* to be circumcised, yet in this case he thought it the prudentest course to become a Jew, that he might gain the Jews; and therefore circumcised him, that his preaching might be more acceptable in the places he went, where the Christians were most of them

27-
Paul visited
th Churches
of Syria, &c.

Act. 16.
1—5.

~
A. C.
LI.
~

them Jews. In all these places he left the Christians a Copy of the Decrees made by the Apostles and Elders at *Jernsalem*, to confirm them in the right use of their Christian Liberty. By these means the Churches were established in the Faith, and increased in number daily.

Act. 16.
1—10.

28.
S. Paul in-
vited to Ma-
cedonia by
a Vision.

From *Lycaonia* Paul passed through *Phrygia* and *Galatia*, and going through *Mysia* he came down to *Troas*. He had a desire in this Journey to have preached the Word of God in the Province of *Asia*, properly so called (otherwise denominated *Ionia*) and *Bithynia*, but by a special Revelation of God's Spirit he was forbidden it. While he remained at *Troas*, preaching the Gospel, Paul had a Vision appeared to him in the Night: A *Macedonian* seemed to stand before him, and desire him to come into his Country to help them. From whence the Apostle gathered, That it was the Will of God that he should go into *Macedonia* to preach the Gospel. The Historian S. Luke using in this place the term *We*, Immediately *We* endeavoured to go into *Macedonia*, most Interpreters think *Luke* became, from this time, Paul's inseparable Companion, having been converted by him at *Antioch*, and now attending upon him in the Ministry of the Word.

Act. 16.
11—40.

S. Paul being thus invited into *Macedonia*, was diligent to find out the speediest Passage thither; and taking Ship came to *Samothracia*, an Isle of the *Aegean* Sea, and the next Day to *Neapolis*, a Port of *Macedonia*; and from thence

~
A. C.
LII.
~

thence they went to *Philippi*, the chief City of that part of *Macedonia*, and a Roman Colony, where they stay'd some Days. In this City Paul, according to his custom, preached in a *Proseucha*, or Oratory of the Jews, which stood by a River-side at some distance from the City, and was much frequented by the devouter Women of their Religion, who met there to pray, and hear the Law. To these S. Paul spake the word of God, and by the influence of God's Spirit converted, among others, a certain Woman named *Lydia*, a Jewish-Profylite and Seller of Purple in that City, who being baptized with all her Family, was so importunate with S. Paul and his Companions to abide at her House, if they judged her sincere in her Conversion, that they could not deny her, and so by force yielded to her. So long as they continued in the City, they kept on their daily course of worshipping God at the same Oratory; and, as they were going one Day, there met them a Damsel that had a Prophetick Spirit, by whom her Masters got great advantage. This Woman followed Paul, and them that were with him, crying, *These men are the servants of the most-high God, which shew unto us the way of salvation.* Paul took no notice of her at first, not being willing to multiply Miracles without necessity; but when they saw her following them several Days together Paul was troubled at it, and, in imitation of our Saviour, who would not suffer the Devil to confess him, left his false and lying Tongue should prejudice the Truth

29.
S. Paul
preaches at
Philippi, and
cast out a
Devil from
a Damsel.

A. C.
LII.

20.
S. Paul and
his Compa-
nions im-
prisoned for
casting out
the Devil.

Truth in Mens minds, commanded the Spirit, *in the name of Jesus*, to come out of her. The Devil, tho' unwillingly, obey'd, and went out of her the same hour. This miraculous Cure proving the loss of her Masters, who got so much gain by her Sooth-saying, brought the odium and anger upon the Apostles and his Assistants, for they seized upon them, and brought them before the Magistrates and Governour of the Colony, accusing them of introducing many Innovations which were prejudicial to the State, and unlawful for them to comply with, being *Romans*. The Magistrates being jealous of all Disturbances, were very forward to punish the Offenders, against whom the whole Multitude testified, and therefore commanded the Officers to scourge them as seditious Persons, and then committed them to close Custody, giving the Goaler a more than ordinary Charge to keep them safely; who, thereupon, thrust them into the inner Prison, and put them in the Stocks. These Sufferings were so far from abating their spiritual Joy, that they, at Midnight, unanimously prayed unto and praised God with a loud Voice, and the Prisoners heard them. What was the effect and force of their zealous Devotion God soon manifested by causing an Earthquake, by which the Foundations of the Prison were shaken, the Doors all opened, and every Man's Bands loosed. The Goaler being awakened by the shaking of the Earth, and seeing the Prison open, thought all his Prisoners were gone, and for fear of future

A. C.
LII.

future punishment, took his Sword to slay himself. But *Paul* seeing him thus troubled and ready to destroy himself, tho' in the dark, pacified his fury by telling him, *That they were all in the Prison, and none of them gone*. The Goaler, who saw that all this was done by the power of these Holy Men, was filled with admiration of them; and after he had gotten a Light, went in trembling, and fell down at their Feet; and when he had brought them out of the Prison, asked them, *What he must do to be saved?* S. Paul not resenting the severity he had shewed to him, but glad to see the power of God in working so great a change in so rough a Temper, replied, *That if he believ'd in Jesus Christ he might be saved, and all his house*. The Goaler, after a competent Instruction, received the Faith, and was baptized and his Family immediately; and, as a Testimony of his sorrow for the severity used against them, he washed their Wounds, and entertained them in his House with much kindness and civility. The News of these things be brought to the Magistrates; the next Morning they sent their Serjeants to the Goaler to let them go. The Goaler with seeming Joy delivered the Message, and bad them *Depart in peace*; but *Paul*, that he might make the Magistrates sensible what injury they had done them, and how unjustly they had punished them, without Examination or Tryal, contrary to the Privilege of a *Roman Citizen*, returned Answer, *That he expected some satisfaction for the wrong done them*; and would

37.
S. Paul and
his Compa-
nions re-
leased from
Prison.



would not go out, till the Magistrates themselves came; and, as an acknowledgment of their Fault, desired them to go out of their Coasts, and carried them out of Prison. The Magistrates hearing this, were afraid of the Roman Power, and accordingly came to the Prison, and with all submission desired them to go out of their City. Then these Holy Men, contented with such small recompence, went out of the Prison to the House of *Lydia*; and having comforted the Brethren with the proof of their deliverance, then departed.

Act. 17.
1—14.

32.
S. Paul
preaches at
Thessalonica.

1 Thef. 2.2.

Paul and his Company having left *Philippi*, passed through *Amphipolis* and *Apollonia*, and came to *Thessalonica*, the Metropolis of *Macedonia*, the small Villages not being so convenient for the dispersing of the Gospel as the great and populous Cities, from whence, as from the Fountain-head, the Truth would easily disperse it self into the neighbouring Villages. At *Thessalonica*, as soon as they were arriv'd, *Paul*, according to his custom, went into the Synagogue of the Jews, and preached to them his ungrateful Entertainment in other places, not discouraging him from going on in so glorious a Work. His Doctrine was much oppos'd by the Jews, who were prejudiced against *Jesus* the *Messias*, because of his ignominious Death; wherefore *Paul* was forced to dispute with them three Sabbath-days together, and prove it out of the Scriptures, That the *Messias* was to suffer, and rise again as *Jesus* had done; and that according to the Prophecies of Scripture, *Jesus* was certainly the



the Christ. These Discourses did not prove ineffectual, but having so good a ground, convinced some of the Jews themselves, and many more of the Greeks, who followed him and *Silas* in great multitudes, both Men and Women, being fully satisfied by the Miracles that they wrought in confirmation of their Doctrine, that it was not the Word of Men, but the Word of God. The Gospel having thus got ground among the *Greeks*, *Paul* was very solicitous to confirm them in their new Faith, and therefore to prevent a Relapse, he and his Companions were very diligent to instruct them in the perfect knowledge of the Christian Doctrines, and exhorted, and comforted, and charged every one of them (as a Father doth his Children) that they should walk worthy of God, who had called them to his Kingdom and Glory. And that they might not discourage them by making the Gospel chargeable to them, they laboured in their Trades night and day to get their own Livelihood; and what they could not supply their Wants that way by, they procured from the Church of *Philippi*. While these Apostles continued in this City, they lodged in the House of a certain Christian named *Jason*, which the Jews of this City, who not believing themselves, envied the prosperity of the Gospel, being sensible of, gathered a number of lewd and wicked *Russians* and beset the House of *Jason*, intending to take *Paul* and his Companions and expose them to the fury of the prophane and incensed Rabble. But they were dis-

1 Thef. 1. 5.
2. 13.

Ch. 2. 8
Ch. 2. 11, 12.

Ch. 2. 9.

Phil. 4. 16.

A. C.
LII.

disappointed in their attempt, *Paul* and *Silas* being remov'd from thence by the Christians and concealed in some other place, wherefore they seized upon *Jason* and some other of the Brethren, and carried them before the Magistrates of the City, accusing them, as they had done the Apostles themselves at *Philippi*, of the disturbing the Peace of the Empire and setting up *Jesus* as a King; in derogation to the Emperor's Dignity and Authority. This Accusation moved both People and Magistrates against them; and tho' *Jason* was only accused as one that harboured them, yet the Magistrates would not dismiss them, without taking security of them. As soon as the Tumult was over, the *Thessalonians*, that had been converted by them, sent *Paul* and *Silas* away privately by Night to *Berea*, an adjoining City, but out of the power of their Enemies. Here also his Love to his Country-men the Jews, and his desire of their Salvation, incite him to preach to them; and for that end he went into their Synagogue and preached the Gospel to them, proving the Truth of what he said from the Scriptures, acknowledged by them to be infallibly true. These Jews were of a more ingenuous and unbiassed Temper than those of *Thessalonica*, and as they heard him with great reverence and attention expound and apply the Scriptures, so they enquired and searched diligently, whether his Proofs were proper and pertinent, which when they found, many of them believed, and by their Example brought over many

33.
S. Paul and
Silas sent to
Berea.

A. C.
LII.

many Gentiles to the Faith, among whom were several Women of Quality. The News of the Apostles success came soon to *Thessalonica*, and much troubled their Enemies; whereupon they went down to *Berea*, and incensed the People so against them, by their scandalous Calumnies, that *Paul* was forced to leave the Town to escape their fury; but *Silas* and *Timotheus* remained there still, the Jews malice not being so much bent against them. *Sossipater* was converted at this time by Saint *Paul*.

AGS 20. 4.

Paul leaving *Berea*, under the conduct of certain Guides, it was given out that he intended to take Sea and get out of *Greece*, that his Persecutors might not follow him; but the Guides, according to *Paul's* Order, brought him to *Athens*, and left him there, having received a Command from him, That *Silas* and *Timotheus* should come to him with all speed. *Athens* was anciently the most famous Academy of all *Greece*, and yielded most learned and illustrious Philosophers; and at this time it had not so far degenerated, but that it was accounted a place well stored with learned and wise Men. The Inhabitants of it were very religious and devout, for the wiser Men are always the more pious; they had a great number of Gods whom they adored; false indeed they were, but yet such as they, in the want of Revelation, accounted true: And so careful were they that no Deity should want due Honour from them, that they had an Altar, inscribed, To the Unknown God. Divers

AG. 17.
15—34.

Aug. Str.
150.

34.
S. Paul carried to
Athens.

Chrys. hom.
38.

K

Rea-



Lucian,
p. 1129.

Reasons are given of this Inscription; and some affirm, That it was the Name which the Pagans generally gave to the God of the Jews. Others affirm, That it included all the Gods of *Asia, Europe and Africa*, besides the *Unknown God*. While *S. Paul* remained at *Athens*, he could not but take notice of their Idolatry; for *Petronius* says, *'Twas easier to find Gods than Men at Athens*, and it much grieved him to see so much Zeal and Devotion misplaced, which if he could but settle upon its proper Object, he thought would be an eminent piece of service to God. Wherefore he labours all he could for their Conversion, and not only on the Sabbath-days disputed with the Jews and Profelytes in the Synagogues, but took all opportunities, where-ever he met with a convenient Auditory, to instruct the *Athenians* in the coming of the *Messias* to save the World: And this he often met with in the Market-place, whither the *Athenians* often came to hear and tell News, which was almost all the Business of their Lives. His Doctrin was new, and strange to the *Athenians*; and tho' they did not persecute him as the Jews did, yet it was entertained by the Philosophers of the Epicurean and Stoick Sects, as a fabulous Legend, and by those that had the more sober Thoughts of it, as a discovery of some new Gods, which they had not yet gotten among all their Crowd; which tho' they were not unwilling to receive, yet because the *Areopagus*, the supream Court of the City, was to judge of all Gods allowed publick Wor-

Wor-



Worship, they brought him before those Judges to give an account of his Doctrin. *Paul* being thus set before the Judges readily gave them an account of his Doctrin in a Speech to them, wherein he doth not tell them that they were horrible and gross Idolaters, lest that should offend them; but having commended them for their Religious Disposition, he takes occasion, from the Altar dedicated to the *Unknown God*, to make an handsom Defence of his Doctrin, telling them, *That he endeavoured only to explain that Altar to them, and manifest the nature of that God whom they ignorantly worshipped, which is the God that made the World and all things therein; who being Lord of all, dwells not in Temples made with Hands, nor is to be worshipped in liveless Idols; who hath made all living Creatures, and gives daily life and breath, and all things to all Beings; who rules the whole World by his Providence, is present in all Places, and sets bounds to Mens Habitations.* By all which Arguments 'tis evident, That the Godhead is not like Gold or Silver, or Stone, graven by Art, or Mans Devise, nor can rightly be worshipped with Images. *And tho' indeed they had for a long time thus corruptly adored their Gods, yet since they did it through Ignorance, God would wink at the sin, and pass it by; but now he commands us all to repent of such Errors, and to worship God according to the Laws and Rules of the Man, Christ Jesus, whom God hath made Ruler and Judge of the World by raising him from the Dead.* These last Words, wherein he asserted the Resurrection, were derided

K 2

by

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A. C.
LII.
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by some; others, not satisfied with the proof of it, told him, They would hear him again about that Point; and so *Paul* departed from the Court. Yet not without some success, for some of his Auditors believed, and attended his Instruction; among whom was *Dionysius*, a Judge of the *Arcopagus*, *Damaris*, whom some think to be *Dionysius's* Wife, and many others.

1 Thes. 3.
1, 2.

While *Paul* continued at *Athens*, *Timothy* according to his Order came to him. *Silas* did not return along with him, as it seems, being detained in *Macedonia* either by Sickness or Business. *Timothy* at his arrival brought him the News, That the Christians of *Thessalonica* were under Persecution from their Fellow-Citizens ever since his departure: At which *Paul* was so much concerned, that he had some design to go to them again himself, and by his presence confirm them in the Faith; but being hindred by the malice of the Enemies of the Gospel, he sent *Timothy* to them to supply his Office, and establish and comfort them in the Faith, that none of them might be deterred or discouraged by Persecutions, which he had before foretold them should be the constant attendants of their Profession. *Timothy* had not long left *Paul*, but that Apostle went from *Athens* to *Corinth*, the chief City of *Achaia*, and a place of great Trade and well Peopled. Here he lodged in the House of *Aquila*, a Jew; and because he saw it would be an hindrance to the progress of the Gospel among the *Corinthians*, to receive

Main-

35.
S. Paul sends
Timothy to
Thessalonica

Acts 18.
1 — 4.

36.
S. Paul went
from Athens
to Corinth.

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A. C.
LII.
~

Suet. in
Claud. sect.
25.

Maintenance from them, he wrought with him in his Trade, which was Tent-making; (*Aquila* was a Jew, born in *Pontus*, but had his settled Habitation at *Rome*, till *Claudius* by his Edict, banished all the Jews for their turbulency from thence, upon which occasion he and his Wife came to *Corinth*.) On the Sabbath-days he taught in the Jewish Synagogue, and by his convincing Arguments brought the Jews and Greeks to the Faith, thus laying the Foundations of a Church in this City. *Stephanus* and his Household were the first Fruits of this Conversion, and baptized by him with *Crispus* and *Gaius*, to be Ministers in that Office to the rest that should believe; for he himself was not sent to baptize, but preach. While *S. Paul* was thus busied at *Corinth* in preaching of the Gospel, to propagate which he underwent many Labours and Troubles, *Timothy* came from *Thessalonica* to him, bringing *Silas* along with him, and gave him an account of the stedfast firmness and perseverance of that Church; which so much rejoiced the Apostle, that it was like a comforting Cordial to him in his Afflictions. This made him take up some fresh Resolutions of going to see them himself, but in the mean time he thought fit to send them a Letter, which is his first Epistle now extant; and tho' our Postscripts assert, it was sent from *Athens*, yet the manifest circumstances of the History prove it sent from *Corinth*. In it he shews abundance of Tenderness and Affection for the Christians of *Thessalonica*, highly

1 Cor. 3. 6.

1 Cor. 16. 15

1 Thes. 3. 7.

37.
S. Paul
writes his
first Epistle
to the Thes-
salonians.

K 3

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A. C.
LII.
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38.
S. Paul
writes his
2d Epistle to
the Thessal-
onians.

2 Thess. 2.
2 Thess. 1.
5 — 12.

3. 5 — 15.

3. 17.

highly commends their Courage and Zeal for the Faith, and exhorts them to Constancy and Perseverance in it. He extolls their Charity to the Christians of *Macedonia*, gives them many Instructions about an holy Life, and advises them to the strict practice of Holiness; particularly, to use Marriage chastly and piously, to avoid Laziness and be diligent in their Callings; not to be immoderate in their Grief for the Dead, as tho' there was no Resurrection, or hope of another Life; with many other good Instructions and Exhortations. In this Epistle he also cautions them about the coming of Antichrist. A little time after the first he wrote his second Epistle to them, as seems more than propable from the conformity there is between them in the Matter and in the Inscription. In it he confutes the Opinion of some false Teachers, who for Lucre-sake had taught and persuaded them, that the World would shortly have an end; which they confirmed by a forged Epistle from S. Paul. He exhorts them to endure Persecution courageously, that they might be the better qualified for their celestial Glory, and assures them that he continually prayed for them; and orders, That those who had not reformed their irregular Lives upon his first Epistles, but lived idly still, should be excommunicated from their Assemblies, as Drones are banished the Hives of the industrious Bees. And in the conclusion tells them, That the Mark to know his Epistles was, that they were written with his own Hand.

Paul,

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A. C.
LII.
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Acts 18. 5.

39.
S. Paul at
Corinth
leaves the
Jews, and
turns to the
Gentiles as
his peculiar
Province.

2 Cor. 1. 19.

Paul, who by the obstinacy of the Jews was almost discouraged from preaching to them, yet finding himself replenished with a fresh Zeal for them at the coming of *Silas* and *Timothy*, thereupon boldly testified again to them, That Jesus was Christ; but they opposing his most serious Assertions, and blaspheming both Christ and him, he took his leave of them as incorrigible Infidels; and shaking his Garment to denote their utter rejection from Grace and Mercy, said unto them, *Your Blood be upon your own Heads, i. e.* You are the Destroyers of your own Souls, and shall bear the blame for ever; I am clean and innocent, having used all possible ways to convert you; from henceforth I will go unto the Gentiles, and spend all my pains upon them, I hope with more success. Hereupon he left his Lodgings with *Aquila* the Jew, and took his Abode with *Justus*, a Jewish Profelyte, whose House joined to the Synagogue, being desirous that the Jews might see his success among the Gentiles, and through Emulation be provoked to believe. Nor did his pious Design want some effect; for *Crispus*, the chief Ruler of the Synagogue believed on the Lord with all his House, and Paul baptized him himself. But his preaching was far more successful among the Gentiles than it had been with the Jews, for many of the *Corinthians* hearing, believed in Christ and were baptized, *Silas* and *Timothy* assisting him in preaching. *Silas* is thought to have died here, because this is the last place of Holy Scripture he is mentioned in, though

K 4

Ado

A. C.
LII.

2 Cor 11.9.

1 Cor. 2. 3.

Acts 18.
9 — 11.

40.
S. Paul comforted and encouraged by Christ in a Vision.

1 Cor. 11.
2, 5, 14.

A. C.
LIII.

Acts 18.
23 — 17.

Ado in his Martyrology says, he died in *Macedonia*.

The more the Gospel prospered in *Macedonia* by *Paul's* Labours, the more his Enemies were enraged, and consulted all ways to destroy him, by which he was, as he tells us, reduced to very great streights and wants of bodily Necessaries, and lived in continual fears and terror of Mind. But lest these afflicting Circumstances should deter him from the Work he had undertaken, *Jesus Christ* appeared to him by a Night: vision to comfort him, and spake these words to him, *Fear not, speak and hold not thy peace, let not thy Enemies deter thee from delivering my Message, for I am with thee to protect and defend thee, so that no man shall set on thee to hurt thee, for I have much People in this City.* This assurance made him tarry there a Year and six Months, preaching the Word of God among them and in the neighbouring Parts; in which time, besides the Doctrins he taught, he established several Ordinances among them about Church-order and Decency; as, that Women should have their Heads covered, when they were at Prayer in the publick Assemblies, with a Vail; that Men should wear short Hair, and Women long; with several others of like nature.

During *Paul's* stay at *Corinth*, *Novatus* the Brother of *Seneca*, called *Gallio*, because he was adopted by *Gallio* a *Roman*, was, by the Interest of his Brother, made Proconsul of *Achaia*; he was a Person of excellent Virtues and Probity; the Jews thought him a fit Judge

of

A. C.
LIII.

41.
S. Paul brought before Gallio.

Chryf.
P. 343.

of their Quarrel against *Paul*, and therefore having seized upon him, they carried him before his Tribunal, and accused him of introducing a new way of worshipping God, contrary to the Law. *Paul* was about to have made his Defence, but *Gallio* prevented him by telling his Adversaries, That if they had laid any thing of Wrong or Injustice to his Charge, he would have given them the hearing, but since it was nothing but a controversy of Words and Names, he would not meddle with it, and so dismissed the Cause; and his Servants beat *Sosthenes*, the Head of *Paul's* Accusers, for his factious troublesome-ness, and *Gallio* connived at it. Thus did *Paul's* Enemies in vain attempt to injure him, because God had warranted his Defence, and promised, *That no Man should be able to hurt him.*

After this Tumult was over, *Paul* stayed a considerable time at *Corinth*, and at 18 Months end took his leave of the Church, and embarking at *Cenchrea*, sailed into *Syria*, with a purpose to be at *Jerusalem* at the following Passover. He landed at *Ephesus*, having *Aquila* and *Priscilla* with him, and there taught the Jews in their Synagogue, reasoning with them about the Messiah. *Aquila* and *Priscilla* thought his continuance there was necessary, and therefore besought him to stay; but he was so resolutely bent upon keeping the Feast, that he would not consent, but set forward to *Casarea*, and so to *Jerusalem*, promising to return again to them if God would permit

Acts 18.
18 — 23.

A. C.
LIV.

42.
S. Paul went to Jerusalem to keep the Passover.

A. C.
LV.

permit him, and leaving *Aquila* to conduct that Church in his absence. Being arrived at *Jerusalem* he saluted the Apostles and Elders of that Church, and stayed and celebrated the Feast with them, and then went down to *Antioch*, where he spent some time, and then went over *Galatia* and *Phrygia*, strengthening and confirming the Disciples there.

Acts. 19:
1—7.

2 Cor. 7. 13,
14.
Acts 20. 31.
19. 29.
20. 4.

43.
S. Paul stays
3 years at
Ephesus, and
performed
a remark-
able Act of
his Ministry.

Paul having passed over the upper Coasts, i. e. the Parts of *Asia* farthest distant from the Sea, as far as *Cappadocia*, return'd again to *Ephesus*, where he settled his abode for 3 Years. He brought along with him *Gaius* of *Derbe*, *Aristarchus* a *Thessalonian*, *Timotheus* and *Eraſtus*, *Corinthians*, and *Titus*. The first thing he did at *Ephesus*, was, he baptized 12 Persons in the Name of Jesus, who had been before baptized with the Baptism of *John*. It seems, that the Baptism of *John* being only a bare Profession of Repentance, and a Ceremonial Absolution from Sin upon it, was not thought sufficient to initiate them into the Christian Church, nor fit them for the Holy Spirit, wherefore they were re-baptized in the Name of the Father, Son and Holy Ghost, and after Imposition of Hands received the Gift of Tongues, then common in the Church, and an usual effect of the Spirit's purging the Heart by Faith, and sign of the pardon of their Sins.

At his first entrance into this City, he, according to his custom, entred into the Synagogue of the Jews, and for three Months together, both by Disputation and Persuasion,

en-

A. C.
LV.

endeavoured all he could to win the Jews to the truth of the Gospel; but at length, finding most of them obstinate in their Infidelity, and so far from believing that they reviled and abused his Doctrine, he withdrew himself from their Assemblies, and met in a private School of one *Tyrannus*, a Christian Convert, with the rest of the Disciples. In this place he preached two Years, and converted so many from all parts of the World, who being at *Ephesus* upon the account of Trade and Business, had opportunity of hearing and understanding the Gospel, that partly by Persons sent on purpose, and partly by accidental Conversation, all that dwelt in *Asia* heard the Word of the Lord Jesus, both Jews and Greeks.

S. Paul stay'd longer at *Ephesus* than in any other place, because he met there with more than usual Difficulties to conquer Philosophers, Magicians and other Superstitions, which engaged him upon more than ordinary Labour, as well as took up longer time. Upon this account it was that he preached not only in publick but in private Houses, concealing nothing that could be useful to his Auditors, warning every Man, and instructing every Man night and day with Tears, and giving them an Example of Humility and Patience to imitate. God joined his Power to these Endeavours of the Apostle, working extraordinary Miracles by the Hands of *Paul*, yet putting such a wonderful Virtue into his Body, that whatever touched his Body, if applied to the

A. C.
LV.
LVI.

Acts 19.
11, 12.
Acts 20.
19—21.

44.
S. Paul's Bo-
dy works
cures by ap-
plication of
Handker-
chiefs to it.

A. C.
LVI.

the sick of Diseases or possessed with Devils, cured them; and yet all these Miracles did not at all touch or affect the Jews, till another Accident, which happened at this time, awakened their Thoughts, viz.

Act. 19.
12—20.

Chryf. in
Act. b. 1.

Mat. 12. 27.

Luke 9. 49,
50.

45.
Th: Sons of
Sceva cast
out Devils
in the Name
of Jesus
whom S. Paul
preached.

There was at *Ephesus* 7 Brothers Jews, the Sons of *Sceva*, an Head of one of the 24 Courses of the Priests. These Brethren went from Town to Town, as several other Jews did, to cast out Devils and cure Diseases by their Exorcisms for Money. Before our Saviour came, the Jews used the Name of the God of *Abraham*, *Isaac* and *Jacob*, to work these effects. While our Saviour lived, they did it in his Name, and after his Death it still continued, so that many that believed not in Christ, did cast out Devils in his Name. But Christ would not always suffer his Name to be abused through Vanity and Interest, and therefore made use of the Devil himself to punish the prophanation of it; for when they exorcised a certain Person possessed with a Devil, commanding him to come out in the Name of Jesus whom *Paul* preached, the Devil replied, Jesus I know, and *Paul* I know, but who are ye? and then falling on them with fury, tore their Cloaths and wounded their Bodies. This Accident being divulged in *Ephesus*, among both Jews and Gentiles, filled them with all fear, so that none dare speak of the Name of Jesus but with respect. This also brought many over to the Faith, making them confess their Sins and forsake their wicked Arts, and burning their Books became sincere Christians,

so

A. C.
LVI.

1 Cor. 16. 9.

1 Cor. 15. 31

45.
S. Paul
writes his Epistle to the
Galatians.

Gal. 4. 13
14. 15

Ch. 3. 2.

Ch. 5. 7.

Ch. 3. 4.

so that the Gospel spread it self mightily, and prevailed. This was that great Door and effectual, which *S. Paul* says was opened to him at *Ephesus*; yet it was not without much Opposition and great Persecution from the Jews, who lay daily in wait for him, and fought to cast him to the wild Beasts. He hazzarded his Life to save others, and died daily that others might live ever.

While *Paul* remained at *Ephesus*, he had occasion to write his Epistles to the *Galatians*, and his first to the *Corinthians*. The occasion of both which were as follow. *Paul* had preached twice or thrice in *Galatia*, and had found them very ready and compliant Auditors, receiving him as an Angel of God, even as Jesus Christ. And as they embraced the Faith readily, so God approved their Sincerity by bestowing on them the Holy Spirit. They ran well, and made a considerable progress in the ways of Truth, and gave good proofs of their Constancy, by suffering many things for the Gospel. But after *Paul's* departure from them, they were removed from the Truth preached to them by that Apostle, to another Gospel. Certain Jews, who had embraced the Faith, coming to *Galatia* taught them, That it was not sufficient to believe in Christ to save them, but they must be circumcised as *Peter*, *James* and *John* had instructed them, and constantly practised: And whereas the *Galatians* alledged, that they had received no such Doctrine of *Paul*; they told them, That he was not to be compared with those great Lights of the



Hier. in
Gal. p. 174.

Chrys. in
Gal. p. 778.
Gal. 3. 13.

Gal. 1. 1, 15,
16.

Gal. 3. 10, 11

the Church, who had received their Doctrine from the Mouth of Christ himself, and were inspired with extraordinary Knowledge in the highest Myteries of Christianity, whereas *Paul* was no Apostle, but taught by them, or some others. These false Teachers pretended a great Zeal for the salvation of the *Galatians*, tho' indeed they chiefly aimed at their own Interests, and designed nothing but to glory in their Flesh, *i. e.* That they had brought the *Galatians* to be circumcised; but the *Galatians* being a dull and ignorant People could not see through their fair pretences, but suffered themselves to be carried away with their Doctrine. *Paul* having heard of this their Apostacy from the Truth of the Gospel, was forced to write this Epistle to them. In it he shews a Zeal proportionable to the Cause he undertook, charging them with Madnes and Folly to be led away with such extravagant Errors, which over-turn the foundation of the Gospel. He shews, That he had his Doctrine and Apostleship from Christ himself; that he was forced at *Antioch* to reprove *Peter* for his dissimulation and too great condescension to such Judaizers. He then produces several proofs out of Scripture to convince them of their Error; and shews, That the slavery of the Law destroys their Christian Liberty; That the Law brings a Curse along with it, and no Man can be justified by the Law in the sight of God. Among his Reproofs and Arguments he mixes several Exhortations to that Church, full of Paternal and Apostolick Cha-



Charity; and because he always took as much care of their Manners as Faith, he gives them, in the two last Chapters, many excellent Directions and Rules to moderate and govern their Conversation by. He wrote this Epistle all with his own Hand, contrary to his ordinary custom of Dictating.

Paul having continued some considerable time at *Ephesus*, he took up some Resolutions to go into *Macedonia* and *Achaia*, and Winter at *Corinth*, and so pass to *Jerusalem*, where he intended to celebrate the Feast of Pentecost: After these Visits he designed to go to *Rome* and see the Church there, which he had desired to do many Years, and begged of God to direct his way to them. But his Journey being delayed for some time, he sent *Timothens* and *Eraustus* into *Macedonia*, giving *Timothy* order to visit *Corinth* before his return, and prepare their Alms for *Jerusalem*. Not long after *Timothy's* departure came *Apollos*, *Stephanas*, *Fortunatus* and *Achaicus* to *Paul* from *Corinth*, bringing him 1. an account of the state of that Church from some Persons of the Family of *Chloe*. And 2. A Letter from the Church itself, desiring from him the Resolution of several Points about Marriage and Chastity, and many other Subjects. By the first he understood the distracted and bad condition of that Church, that they were crumbled into many Parties and Factions upon the account of their Teachers, some adhering to *Paul*, others to *Cephas* or *Peter* (who, as *Clemens* in his Epistle says, was at *Corinth* when *Apollos* was there)

Gal. 6. 11.

Acts 19. 21,
22.

1 Cor. 16.
5, 6.

4. 17.

16. 11.

1 Cor. 1. 11.

47.
S. Paul bearing of the state of the Church of *Corinth*, writes his first Epistle to them.



there) and others of *Apollos*, and others of Christ; and separating from and contemning each other, as not so well or edifyingly taught; That many Disorders were committed at their Love-Feasts, and the Holy Sacrament corruptly and irreverently celebrated; That the Christians wronged and defrauded one another, and went to Law at the Heathen Tribunals; and, That a Christian of their City had married his Mother-in-Law, and that some denied the Resurrection. In answer to both these *Paul* composed his First Epistle, smartly reproving their Faults, and as solidly answering their Questions, and convincing their Errors. He tells them, their Schisms shewed them carnal; that they ought to excommunicate the Incestuous Person, lest his Example infect others: He blames their contentious Lawing one with another, and advises them to refer their Differences to some prudent Persons of their Church: To bring them to the right use of the Sacrament, he propounds the Institution, and exhorts them to fit themselves for it by examining their Lives. He commends Marriage, but prefers a single Life, if it be chaste and employed in stricter Devotion: Lastly, he proves the Resurrection. This Epistle he sent by *Stephanas*, *Fortunatus* and *Achaicus*. He desired *Apollos* to go with them, but he would not consent to it. Some are of Opinion, That S. *Paul* wrote a former Epistle to the *Corinthians*, which he sent by *Timothy*, which they ground upon the Words of Ch. 5. 9. *I wrote unto you in an Epistle*; but



but these words may very well be referred to the foregoing part of this Epistle. What effect this Epistle had, the next tells us; it brought them to serious remorse for their Faults, and careful vigilance of doing their Duty for the future; and none more than the Incestuous Person, who fell into so great Grief, that *Paul* feared he should be swallowed up with it.

Before *Paul* left *Ephesus*, he fell into further Troubles about the Doctrine of Christ, which thus happened. The Citizens of *Ephesus* had a Statue, which because they pretended was sent down from *Jupiter*, they highly honoured, and built a magnificent Temple to it, giving it the Name of *Diana*. Of this Temple and Image, either through Superstition or Curiosity, it was a great Fashion among that Idolatrous People to have Silver Images and Representations, which brought a great Trade to the Silver-smiths of the City. *Demetrius* in particular had great Trade by them, and set an abundance of Men at Work. This Man, observing that S. *Paul's* Preaching did certainly tend to the ruin of his Trade, because he taught, That they were no Gods that were made with Hands, and that the Worship of *Diana* was Sinful and Idolatrous, called together his Brethren of the same Trade, and represented to them the certain and utter ruin of their Calling and Business, unless timely prevented; and, which is worse, the Worship of the Great Goddess *Diana* be laid aside. They ought to have considered, that if *Paul*



48.
Demetrius
and the
Crafts-men
which rise,
raise a Tumult about
S. *Paul's*
Doctrine.

A. C.
LVII.

were able to destroy their Gods, it would be in vain for them to oppose him ; but Interest and Superstition meeting in an heady Crowd, admitted of no Arguings. They were all in a furious rage and zeal for the Goddess, and resolved to expose *Paul* to the Beasts in the Theatre, if they could find him. The whole City was filled with the Tumult, which unanimously cried out, *Great is Diana of the Ephesians ; let her Worship ever thrive and continue.* In vain they sought *Paul*, but unfortunately lighting on *Gaius* and *Aristarchus*, Men of *Macedonia*, *Paul's* Companions in Travels, they rushed with one accord into the Theatre, perhaps to put them to Death. *Paul* would fain have ventured into the Crowd, tho' full of rage and fury, and given them an account of his Doctrin, to procure the deliverance of his Brethren ; but the Christians over-persuaded him, which being seconded with the advice of some of the Managers of the Sports and Games of the Theatre, who were his Friends, he submitted. The Cry of the Multitude was as much against the Jews as Christians, and therefore they seeing one *Alexander*, a Jew, in the Throng, they laid hold of him. *Alexander*, by the instigation of the Jews, was for making his Defence, but the People would hear nothing, crying out for two hours together, *Great is Diana of the Ephesians.* At last the Town-Clerk, who kept the Register of the Games, having obtain'd Silence, pacified the People by a popular Speech, telling them, That they did not con-

sider

A. C.
LVII.

sider what they did, rising in such a tumultuous manner, and disturbing the Peace of the City ; the Emperor would call them in question for it, and punish them for such an illegal Riot : If *Demetrius* and the Crafts-men with him have suffered any Wrong by these Men, they ought to have submitted it to the decision of the Proconsul ; or, if they were publick Matters, they were to be determined by the Assembly that met three times a Month. These Words had such an influence upon the People, that they returned every Man home, and let go *Gaius*, *Aristarchus* and *Alexander* without harm. *Paul*, tho' he fell not into their Hands, yet was in so great danger, that he speaks of it as of a miraculous Deliverance. *We had the sentence of death in our selves, that we should not trust in our selves, but in God who raiseth the dead, who delivered us from so great a death.* When the Uproar was ceased, *Paul* called the Christians, and taking his leave of them with all signs of mutual Love, he went into *Macedonia*. He travelled as far as *Troas* before he took Ship, expecting to meet *Titus* there, but missing him he pursued his Voyage into *Macedonia*. In this Country he stayed not long, but as it were in passing gave them many Exhortations to a sound Faith and holy Life. He met with many troubles and dangers in this Voyage, without were Fightings, within were Fears, but God that comforteth those that are cast down, comforted him by the coming of *Titus*, who gave him an account of the good effects his Letter had ac-

L 2

Corinth,

2 Cor. 1. 9,
10.

Acts 20. 1.

2 Cor. 2. 12.

49.
S. Paul went
from Ephe-
sus to Ma-
cedonia.2 Cor. 7.
5, 6.

A. C.
LVII.

Corinth, how great a Reformation it had wrought, and how all the Christians separated themselves from the Company of the Incestuous Person, and had delivered him to Satan; at which he was so much humbled, that they desired the Apostle to absolve him. *Titus* also assured him, that the Alms of the *Corinthians* for the Jews were ready, which he signified to the *Macedonians* to provoke them to a liberal Contribution, as he did theirs to the *Corinthians*. But that their Contribution might not fail, he obtained of *Titus* to go again to *Corinth*. By him he sent his Second Epistle to the *Corinthians*, which he inscribed also to all the Christians of *Achaia*. In this Epistle *S. Paul* first pardons the Incestuous Person, at the Entreaty of the *Corinthians*; he justifies himself against the false Teachers, and threatens to punish them by his Apostolical Authority; he vindicates the Ministry of the Gospel, and proves the excellency of it above that of the Law; he exhorts them to a liberal Contribution, finding their Alms to come short of what he expected; and lastly, that he might secure the People against the seducements of Deceivers, he, against his Inclination boasts of his Revelation and labours for the Gospel; in deliverance of which he uses much Eloquence, which was natural to him.

S. Paul having passed over *Macedonia* came into *Greece*, i.e. into *Achaia*, and abode 3 Months there, residing for the most part in the Metropolis of it, *Corinth*. Here having gotten to-

50.
S. Paul sent his 2d Epistle to the *Corinthians*.

2 Cor. 2.
5 — 11.

2 Cor. 3. 6.

2 Cor. 8. 9.

2 Cor. 11.
23 — 33.

Acts 20. 3.

A. C.
LVIII.

together a Contribution for the poor Saints at *Jerusalem*, he wrote an Epistle to the *Romans* just before his Departure thither. This Epistle to the *Romans*, tho' it was written after several others, yet hath always been placed first in the Sacred Canon, either because of the Dignity of the City of *Rome*, or because it contains such exact and perfect Explications of several Doctrinal Points of the highest Nature, and so excellent Directions for our Lives and Manners; for 'tis in this Epistle *S. Paul* so distinctly explains the Nature of that Grace that justifieth the Ungodly, in treating of that great Question, *Whether the Jews only deserved to receive the Gospel upon the account of their Works wrought by the Law, or Whether both Jews and Gentiles are justified, not by Merit, but by the free Grace of God only?* *S. Paul* delivers his Judgment with that Wisdom, as to beat down the Opinion of Merit in both of them, and unites both of them in Jesus Christ as the chief Corner-stone. He first humbles the Gentiles, by shewing them the Blindness and Impiety of their Philosophers; and then the Jews, by proving that they themselves did what they condemned in the Pagans. He proves, by the Example of *Abraham*, That a Man is justified by Faith only, but yet such a Faith as lives and acts by Charity; That no Man is justified by Works, as the Jews affirmed. He displays the effects of Original Sin, and the Power it hath even in the Regenerate. He explains the deep Question of Election and Reprobation, in his Discourse

51.
S. Paul abode three Months at *Corinth*, where he writes to the *Romans*.

Aug. in Ro.
c. 1 p. 925.

Est. in Ro.
p. 2, 3.

Aug. ad Sim.
q. 2. c. 2.

A. C.
LVIII.

of the calling of the Gentiles, and rejection of the Jews. To these Doctrins of Faith he hath added several Chapters about the Duties of Life and Christian Piety, chiefly the 5, 6, 12 and 13 Chapters. He had not been at Rome when he wrote this Epistle, but being the Apostle of the Gentiles he looked upon them as part of his Charge, tho' that Church was planted by some other Apostle (some think S. Peter.) This Letter was written by Tertius S. Paul's Amanuensis, and carried to Rome by Phabe a Deaconess of the Church of Cenchrea.

Rom. 16. 22.
1. 2.

Acts 20. 3.
24. 17.

Acts 20. 4.
Rom. 16. 21.

Acts 20.
6 — 12.

S. Paul having stayed 3 Months in Greece, at last resolved to go into Syria to carry the Alms which he had gathered in Macedonia and Greece, to the poor Christians in Judea. His first design was to go by Sea, but having information that the Jews laid wait for him in the way, he determined to go through Macedonia. Sopater or Sospater of Berea, Aristarchus, Secundus, Gaius, Timothy, Tychicus and Trophimus accompanied him as far as Philippi, from whence he sent them before to Troas, ordering them to stay there till he came to them. At Philippi he stayed with S. Luke, and some others, till after Easter, and kept that Feast with the Philippians, a very pious and charitable People. Looking from thence he came to Troas in 5 Days, and tarried 7 Days there. While he remained in this Town it happened, that the Christians met, according to their custom, on the Lord's-day (the first Day of the Week) to break Bread, and celebrate

A. C.
LVIII.

brate the other parts of divine Worship. S. Paul preached to them, because he was to leave them the next Day; he lengthened out his Discourse till Midnight, neither Preacher nor Hearer being tired with the length of the Sermon, through Zeal for the Truth. But the Devil watching an opportunity to disturb their Piety, put forward this Accident. A young Man named Eutychus, who sat in a Window to hear S. Paul preach, being fallen into a deep Sleep fell down from the 3d Loff, and was taken up Dead. "This fall, says Chrysostom, shews what punishment they deserve that hear the Word of God with Negligence, suffering their Minds to wander, or their Senses to be locked up with Sleep. But God made use of this Accident to magnify his Power and Paul's Ministry. Paul went down immediately, and falling on him and embracing him, put Life into him, which as soon as he observed, he told the Assembly that he was alive, and bid them not be troubled. Paul did plainly raise him to Life, but through Humility he concealed the Miracle. After this he went on in the divine Offices, celebrated the Sacrament, and gave them many further Exhortations till break of Day, and then they all departed to their Homes, greatly rejoicing for the Life of the young Man. The next Day Paul departed from Troas, and went on foot to Assos, very likely that he might give some Instructions to the Christians dwelling in the way. At Assos he met with Luke and his other Company, whom

52.
S. Paul in his Voyage to Jerusalem preaches at Troas.

Chrysostom, 4.
p. 380.

53.
S. Paul raises Eutychus from the Dead.

Acts 20.
13 — 18.



 A. C.

 LVIII.



54.
 S. Paul at
 Miletus gives
 the Ephesian
 Pastors a
 Charge of
 their Flocks.

he had sent before to meet him there by Sea, and taking Ship they all sailed to *Mitylene*, a City in the Isle of *Lesbos*. The next Day they sailed thence and came over against *Chios*, and the Day following arrived at *Samos*, another Isle in the *Aegean* Sea, and landed at *Trogyllium* a Promontory of *Ionia*, near *Samos*, and the next Day he went to *Miletus* a famous City upon the Coasts of *Asia* in the Province of *Caria*. *Paul* being desirous to get to *Jerusalem* before Pentecost, that he might celebrate the Feast, would not go up to *Ephesus*, for fear that Journey should detain him too long, but sent for the Elders, or Priests of *Ephesus* to him to *Miletus*, thinking it necessary to give them a particular Charge of the Flock, he had spent so much time with, and which he could not be certain he should see again; when they were come down to him, he spake to them after this manner: That they were Witnesses how much Pains he had been at to plant their Church, how great Dangers he had gone through, and how much Labour he had taken to instruct them in all the fundamental Points of the Christian Doctrine, Faith and Repentance; and particularly had been careful to declare unto them the whole Counsel of God, who by a special designation of God's Spirit were appointed the Pastors of it. He could with a good Conscience assert, That he was clear from the Blood of all Men, no Man had perished through his Negligence; and now he was to bid them finally adieu, the whole care of that Flock of God

was



 A. C.

 LVIII.



was devolved upon them; wherefore he adjures them to take heed to themselves and to all their Flocks, not only teaching them plainly and governing them wisely, but making themselves Examples of Piety and Sobriety to them, as sensible how great a Sin it will be to lose any one Soul, for which Christ laid down his Blood to purchase it. But particularly he entreats them to watch against Seducers, who like devouring Wolves will enter upon their Flocks, and not only make a Prey of their Estates, but Souls; and that the more carefully, because they would arise out of themselves, which they would not suspect. He concludes his Discourse with a solemn Recommendation of them to God's special Grace and Perfection, wishing them all the Benefits of the Gospel, perfection of Knowledge here, and an heavenly Inheritance hereafter, and cautioning them against Covetousness and making a Gain of their Flocks, which as he himself had avoided, and chose rather to work with his Hands than be burdensome to them, so he advises them to do, that they may support themselves and others, being mindful of our Saviour's words, *That it is more blessed to give than receive*. After this Exhortation he kneeled down, and prayed with them all, and they all wept sore, and fell on his Neck and kissed him, sorrowing at his words, *That he should see them no more*. And thus they accompanied him to the Ship.

Being


 A. C.
 LVIII.

 Acts 21.
 1—14.

55.
 S. Paul being several times premonished of his sufferings at Jerusalem, could not be kept from going thither.

Being gotten from *Miletus*, *Paul* and his Company came with a strait Course to *Coos*, and the next Day to *Rhodes*, two Isles in the *Aegean Sea*, and from thence to *Patara* in *Lycia*, where they changed their Ship and sailed in a Vessel bound for *Tyre*, where they arrived in 5 Days. At *Tyre* they stayed 7 Days with the Christians they found there. The Christians of this place had a Prophetick Spirit among them, and foreseeing the Evils that should befall him at *Jerusalem*, where they saw him going, besought him not to go. But *S. Paul*, who was always ready to hearken to the pious Desires of good Men, would not yield now, because the Spirit did not countermand his Intentions. So he parted from *Tyre*, and went on his Journey, the Christians, with their Wives and Children, accompanying him to the Ship; into which, before he entered, he prayed with them on the Shore, as he had done at *Miletus*. From *Tyre* they sailed to *Ptolemais*, a City of *Phenice* near *Judea*, and stayed there one Day with the Christians of that place. The Day following they went to *Cesarea*, and lodged in the House of *Philip* the Evangelist, one of the 7 Deacons, who converted the *Samaritans* and the Eunuch. He had 4 Daughters Virgins, that had the Gift of Prophecy. While *Paul* and his Companions remained at *Cesarea*, there came down from *Judea* the Prophet *Agabus*, who foretold, That the Jews at *Jerusalem* should apprehend *Paul*, and deliver him up to the Roman Governour. The Christians of *Cesarea* and his


 A. C.
 LVIII.


his own Companions thereupon besought him with Tears, that he would not go up to *Jerusalem*. But *Paul* answered them, Why do you disturb my Mind by your compassionate and sad Dissuasions? I am always prepared for Sufferings, and if it be God's will to have it so, am contented not only to suffer Bonds and Imprisonment, but die for the Name of the Lord Jesus at *Jerusalem*. When the Disciples saw him still firm to his Resolution, they looked upon it as a strong motion from God, and pressed him no further, saying, *The will of the Lord be done*. Thus did God premonish him of his Sufferings that he might not be surprized, but joyfully endure them.

S. Paul and his Company went thence unto *Jerusalem*, with the Collection he had made for the Saints, and was received with great joy of the Christians there. The next day after his Arrival he went to *James*, where the Elders of the Church were met to salute *Paul*. *Paul* declared to them the success of his Ministry among the Gentiles of several Countries, and what very great Miracles God had enabled him to do for their Conversion, and they magnified Gods goodness to them. But these Jewish Christians knowing that the Jews had a prejudice against him for teaching the Abolition of the Law of *Moses*, for which they were very zealous, persuaded him to submit to the Ceremonies of the *Nazarites* with four more, who then had Vows upon them; and to purifie himself and offer the Sacrifices enjoined by the Law in such cases, *Numb. 6. 14.*
hop-

Acts 21.
 15—36.

56.
 S. Paul at Jerusalem salutes the Apostles, and is joyfully received by them; but notwithstanding his seeming conformity to the Jewish Rites, was set upon by the Jews, and had been slain had not *Lysias* taken him from them.



 A. C.

 LVIII.



hoping that by this means the Jews would be convinced that the Opinion they had of him was false, since they saw him themselves observe the Legal Ceremonies. S. Paul took their advice, and accordingly the next day having purified himself with them, entered into the Temple, to signify unto the Priests the accomplishment of the Days of Purification, until that an Offering shall be made for every one of them. He had been almost 7 Days in *Jerusalem*, and had neither disputed with any Man, nor assembled the People either in the Synagogues or Temple, or any Place of the City; he was wholly taken up in the disposing of the Alms he brought to the Jews, and offering the Sacrifice appointed by the Law. But at the end of the seven Days certain Jews, who had often opposed him in *Asia*, came to *Jerusalem*, and there seeing him in the City with *Trophimus* an *Ephesian*, who was a Gentile, afterward light upon him in the Temple, who immediately fell upon him, crying out to all the Jews to help them in apprehending a notorious Criminal, who had defiled the Temple by bringing Heathens into it (supposing *Trophimus* to be with him) and was a professed Enemy both to the Jews and their Law, teaching Men in all places he came in, to despise both. At this Cry all the City ran together, and laying Hands upon the Apostle drew him out of the Temple, that they might beat and kill him without fear. *Lysias* the Roman Tribune was then Captain of the Garrison, which the Romans always kept in *Jerusalem*, espe-



 A. C.

 LVIII.



especially at the three great Festivals, to prevent any Tumults that might arise by the great concourse of that People, which was very seditious and required a watchful Eye to keep in their Obedience. The great concourse of the People upon this occasion looked seditiously, wherefore as soon as *Lysias* had information of it, he immediately took Soldiers and Centurions and ran down to them. His presence awed the Rout, whereupon they left beating *Paul*, and the Captain took him from them, and demanded who he was? and what he had done? But after he could learn nothing for the Tumult, all crying, That he should put him to death, but none alledging a just Cause, he commanded him to be carried into the Castle and kept in Chains, till his Cause could be better examined and tried.

As *Paul* was carried into the Castle by the Soldiers, he hoping to pacify the People, desired leave of the Captain to speak to them, from the Stairs. The Captain hearing him speak Greek, asked him, Whether he were not the *Egyptian*, who some time before had stirred up a Sedition in the City and was fled for his own safety, after his Associates were destroyed, as *Josephus* relates more at large. *Paul* replied, That he was no such Man, but a Jew of *Tarsus*, a City in *Cilicia*; and urging him to permit him to make his Apology, obtained License. Whereupon he spake to them in the Hebrew Tongue, *i. e.* the Language then used by the Jews, which was a mixture of

Acts 21.
 37—40.

Jof. ant.
 Jud. l. 20.
 c. 6.

Acts 22.
 1—22.

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A. C.
LVIII.
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57.
S. Paul's de-
fence of
himself to
the Jews.

of Hebrew and Syriack, and they attended with the greater heed to him. In his Oration he tells the Jews, That he was once of their Profession, and as he was educated in their way of Worship, so he was as zealous for it as any of them could be; for he not only was a strict observer of the Law, but a Persecutor of the Christians, as Opposers of it. That he was now indeed of that way to which once he had been so bitter an Enemy, but he was miraculously converted by a Vision from Heaven, by which he was informed that Jesus was the Messiah, and commissioned to teach the Doctrine of the Gospel to all the Nations of the World, for which though they were highly incensed against him, yet he hoped they would be satisfied, since the God of their Fathers had, contrary to his own inclination, expressly commanded him to do it. The People patiently gave him audience to the former part of his Discourse; but when he came to defend his practice in preaching to the Gentiles, they presently cried out with loud Voices, That he was a Villain, not fit to live upon the Earth, alledging no particular Crime against him, but thinking to force the Captain, by their Importunities, to put him to death.

Acts 22.
23—29.

Lyfias seeing the Jews so implacable in their rage against *Paul*, and not knowing the cause, determined in favour to the People to extort his Crime by Scourging, and make him confess his fault, and to that end commanded the Soldiers to bind him with Thongs to a Post. *Paul* seeing their Intentions, and knowing the

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A. C.
LVIII.
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58.
S. Paul
pleads his
Privilege
as a Roman-
Citizen, and
saves him-
self from
Scourging.

the Injustice of the Action, asked the Centurion that stood by, who was charged to see to the execution of the Punishment, Is it lawful for you to scourge a *Roman*, and uncondemned? This Question startled the Centurion so much, that he dare not proceed till he had acquainted *Lyfias* with it, and cautioned him how he dealt with such a Person. *Lyfias* hearing it, enquired of *Paul*, and finding that he was born a Citizen of *Rome*, he loosed him from his Chains, and the intended Infliction.

Lyfias being still desirous to know the certainty of the Apostles crime, took another method, viz. to have him Examined before the Jewish *Sanhedrin*, which he ordered to meet for that purpose, and presented *Paul* before them. *Ananias* the Son of *Nebedans* was then High-Priest of the Jews, and President of that Assembly. *Paul* being set in the midst of the Council began to apologize for himself, saying, That he had lived in all good Conscience towards God in every part of his Life, both as a Jew and Christian, being always cautious of doing any thing offensive to God, or injurious to Man. These words being offensive to the High-Priest, he commanded the Officers that stood by, to smite him on the Mouth. *Paul*, tho' ready to turn the other Cheek and to suffer any Torments for the Truth, yet considering how unjust it was, especially in a Magistrate, gave him a severe Reprimand, and said, *God shall smite thee, thou whited Wall,* i. e. Hypocrite, who sittest there to judge after the

Acts 22. 30.

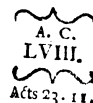
Acts 23.
1—19.

59.
S. Paul's de-
fence before
the High-
Priest.



the Law, but attest thy self contrary to it. Some there present hearing these words, reproved him for reviling the High-Priest. Whereupon *Paul* confessed his Fault, that he was ignorant that it was the High-Priest, because the Law forbids speaking evil of our Rulers. After this the Jewish Rulers proceeding to the Examination of *S. Paul*, acted so much by prejudice, that the Apostle, tho' as innocent as a Dove, was forced to make use of a little of the Serpents Policy for his own preservation, for knowing that the Council, tho' united against him, was divided in their Opinion among themselves, some being *Pharisees* and other *Sadducees*, he cried out in the Council, *I am a Pharisee, the son of a Pharisee*, and that 'twas nothing but his Doctrin of the Resurrection of the Dead and of a future Life, which he had preached so diligently in the World, that had brought him to his Trial, which was really true; for as he maintained the Resurrection of the Dead in general against the Heathens, so he taught the Resurrection of Christ from the Dead in opposition to the Jews. This Speech had its designed effect, for the Pharisees, who believe a Resurrection, and were the most prevailing Party, were for clearing him as Innocent, but the *Sadducees* and Multitude so violently opposed them, that *Lysias* was forced to take him from among them by force, and bring him into the Castle, lest he should have been pulled in pieces of them in their Contention about him; for *Lysias* thought himself obliged to keep a Roman

(Citizen



Citizen from danger, tho' he was willing to oblige the Jews in punishing him, if they could prove any thing against him.

After *Paul* had escaped this danger, *Jesus Christ*, who is wont to come seasonably with his Comforts in the depths of fears and sorrows, appeared to him in the following Night, and bid him be courageous and of good cheer, for as he had defended and owned the Faith of him at *Jerusalem*, so he should do at *Rome* also; he would carry him safe through all Dangers he might meet with from the Jews, and bring him to *Rome* to testify of his Name and Truth there, which he made good and brought to pass in the following manner.

The next Day more than 40 Jews conspired together, and bound themselves under a Curse, That they would neither Eat nor Drink till they had killed *Paul*; and that they might certainly effect this their wicked Design, they went to the chief Priests and Elders, and made known their Vow to them, desiring that they would obtain of the chief Captain to bring *Paul* down once more to the Council, as if they had something farther to examine him about, and they would slay him in the way as he came to them. This Conspiracy was very secretly carried, and yet by a kind Providence came to the knowledge of *Paul's* Nephew, who, desirous of his Uncle's safety, immediately went and discovered it to him: But *Paul* would not take the Information himself, lest *Lysias* should suspect it some design of *Paul's* to be removed, but sent his Nephew to the

60.
Jesus Christ
appears to
S. Paul.

Acts 23.
12—35.

61.
More than
40 Jews con-
spired to
kill S. Paul.

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the

LVIII.

62.
S. Paul sent
to be Tried
before Herod

the Captain himself to give him a Relation of it, who gave such credible proofs and circumstances of it, that *Lyfias* believed him, and dismissed him with a charge of Secrecy. Thus did *Paul*, tho' he had a promise of Protection from God, think it necessary to use all proper means for his preservation. *Lyfias*, as soon as the young Man was gone, provided a strong Guard, and in the Night sent him away on Horseback, with them to *Antipatris*, and so to *Cesarea*, where *Felix* the Roman Governor of *Judea* had his Residence, writing a Letter to him very much in his behalf, and clearing him of any Crime worthy of Death or of Bonds. *Felix* received the Letter with much Complaisance, and having inquired of *Paul* what Province he was of, promised him to allow him a fair Hearing as soon as his Accusers should come down, and in the mean time commanded him to be kept in *Herod's* Judgment-hall.

AGS 24.
17.

The Chief Priests did accordingly desire *Lyfias* to bring down *Paul* to their Council, and were much surprized that he had escaped. *Lyfias* told them, That he had sent him to the Governour, and if he were a Malefactor, they might have Justice against him. Whereupon *Ananias* the High-Priest with some of the Elders, and *Tertullus* an Orator, went down to bring the Accusation against him, and came to *Cesarea* five Days after his arrival there. *Felix* soon after their coming brings *Paul* to his Trial, and *Tertullus* in the Name of the Jews accused him of Sedition, to be a Pro-

fane

A. C.
LVIII.

faner of the Temple, and a Ring-Leader of the Sect of the *Nazarens* (by which Name they then called the Christians.) *S. Paul* answered for himself with all the calmness imaginable, denying the Charge wholly, and alledging first in his own Defence, That their Accusation was general and fallacious, but such as it was, they could bring no proof of it besides their own Assertion; that he was but lately come into *Judea*, and all the while he had been there he neither had any hot Disputes with any Man, nor gathered any Throngs of People to him which might seem tumultuous. He confessed indeed, That he worshipped God in that way, which they gave the odious Name of Heresie to; but how deservedly, he left it to him to judge, since he acknowledged the same Scriptures for the Rule of Faith and Manners, and believed the Resurrection of the Dead as they did; that he indeed was found in the Temple purifying himself, but neither with Multitude nor Tumult, which might profane it. *Felix* gave them the hearing of both sides, and was better informed of the Nature of the Christian Religion by *Paul's* Discourse, but would determine nothing till *Lyfias* the Captain came down, of whom he should be more fully informed of the Controversy. *Paul* therefore was committed to the keeping of a Centurion, yet ordered he should have liberty and be allowed the Company of his Acquaintance. Some time after this *Felix* being with his Wife *Drusilla*, who was a Jewess and Sister to King

M 2

Agrippa,

A. C.
LVIII.

Agrippa, he summoned *S. Paul* again to appear before him; and, as if he had desired a farther knowledge of the Christian Doctrine, desired *Paul* to speak more largely concerning the Faith in Christ; who freely discoursed about Righteousness, Temperance and Judgment to come (Virtues which he frequently offended against) that he trembled for fear, but yet put him off fairly with promise of calling him to hear more of those Points when he had a convenient Season, which indeed he did often, not that he desired to profit by his Discourse, but hoping that *Paul* would have given him Money for his Deliverance. But because neither the Apostle out of the Alms, nor any of the Christians sought to redeem him, he was kept two Years in Prison in favour to the Jews, whom he had incensed by his frequent Oppression and Violence done to them.

A. C.
LX.
Acts 25.
1—12.

Portius Festus succeeded *Felix* in the Government of *Judea* at the end of *Paul*'s second Year of Imprisonment, and *Felix* to gratifie the Jews left *Paul* still in Bonds. *Festus* entring upon his Charge landed at *Cesarea*, and within 3 Days went up to *Jerusalem*. The High-Priest and Elders of the Jews hoped to find new Favors from their new Governour, and therefore brought fresh Accusations against *Paul*, desiring him to have *Paul* brought to *Jerusalem* to be Tried there, laying wait for him by the way to kill him. But *Festus* would not yield to their desires, telling them, That he should be shortly at *Cesarea*, and would then

62.
S. Paul Felix
before
Festus, and
appeals to
Cesar.

A. C.
LX.

then allow them the hearing of any Accusation they should bring against him. Within ten Days *Festus* went to *Cesarea*, and the next Day after his Arrival sat on the Judgment-seat to Try *Paul*. The Jews, which came from *Jerusalem*, laid many heavy Accusations against him, to the same effect as before *Felix*, but *Paul* defended himself so well, that their Charge fell for want of sufficient Proof. *Festus* seeing the Jews still discontented, thought to gratifie them by removing the further Examination of his Cause to a Trial at *Jerusalem*, and therefore asked *Paul*, Whether he would be willing with it? But *Paul* seeing the Design, replied, That he was now at *Cesar*'s Judgment-seat, and ought to have a final Trial there; and that since he knew himself to be innocent, 'twas Injustice in him to make him a Prey to his Enemies; but if he must have another Trial, it should be at an higher Tribunal, for he did appeal to *Augustus*'s hearing. *Festus* being a little surprized at this, conferred with the Jewish Rulers about it; and when he had done, told *Paul*, That since he had appealed to *Cesar*, he should go to him.

Some few Days after *S. Paul* had appealed to *Cesar*, *Agrippa* King of *Galilee* and some other parts of *Judea*, and Son of that *Herod* which put *S. Peter* in Prison, came to *Cesarea* with *Bernice* his Sister, to salute the new Governour, and continued with him some time. Oneday *Festus* entertain'd them with a discourse about *S. Paul*'s cause, dissembling the Injustice that

Acts 25.
13—27.

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A. C.  
LX.  
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65.
S. Paul
brought be-
fore Agrip-
pa.

that had been done him, and gave him an account of it. *Agrippa* had heard of it, and had strange apprehensions about it, wherefore he desired that he might hear him. *Festus* gladly consented to his Request, and the next Day *Paul* was brought forth before *Agrippa* and *Bernice*, who sat in great State in the Court, with the chief Captain and chief Men of the City. *Festus* pretended that he had called *S. Paul* before so great an Audience, that he might have some certain thing to write to *Augustus*, to whom he had appealed and must be sent, for it would be absurd to send a Prisoner to the Emperor, and not signify his Crime to him. Now none was better able to judge of this than King *Agrippa*, who was a Jew, and versed in their Laws and Customs, which was the reason he brought *Paul* before him. Then *Agrippa* said unto *Paul*, Thou art permitted to speak for thy self; and *Paul* ready always to give an account of the Faith that was in him, made a Discourse, not so much to clear his own Innocency, which needed nothing to defend it against such apparent Malice, as to instruct his Auditors concerning the Faith in Christ, Remission of Sins and a godly Life. In it he first protests to King *Agrippa*, without Flattery, that he thought himself happy to have him his Auditor, whom he knew so well vers'd in all Customs and Questions among the Jews, which made him confident that he would soon be satisfied of his Innocency, and easily believe the Doctrine he preached concerning Jesus, as the Messiah, be-
cause

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A. C.  
LX.  
~~~~~

cause in him the Prophecies of the Old Testament, which he understood and read, were so plainly fulfilled. He proves, That Jesus was risen from the Dead from the Vision of his Conversion, wherein Jesus appeared unto him and spake to him; and adds, That he gave them an express Commandment to preach Repentance in his Name to the Gentiles, for which it was that he was so furiously persecuted by the Jews. While *Paul* thus confidently and warmly applied his Discourse to King *Agrippa*, *Festus* looking upon himself a little slighted, interrupted him, and with an angry Voice spake to him and said, That he talked like a mad Man who had over-studied himself. But *Paul* calmly, but smartly, replied, I am not mad, most Noble *Festus*, but speak the Words of Truth and Soberness, as *Agrippa* can bear me Witness who understands them, and who I am persuaded cannot but in part believe them, who believes the Prophets. *Agrippa* answered *Paul*, That his Words had so great a force upon him, that he was of Opinion the Christian Faith is true. *Paul*, rejoicing at this Answer, said, I would to God that not only thou, but all these present were Christians, and such as my self, except my Bonds. Not that he counted his Bonds a Disgrace, but a Glory to him, but he knew they were discouraging to Governours. *Agrippa* and some other of the Auditors then retreated a-while, and being persuaded of *S. Paul's* Innocency, told *Festus*, That he might have been
M 4 set

Acts 26.
1 ——— 32.

A. C.
XL.

Acts 27.

44.

2ol. 4. 10.

Phil. v. 23.

66.

S. Paul sent
to Rome.

set at Liberty, if he had not appealed unto *Cæsar*.

It being determined that *Paul* should be sent to *Rome*, he was put on board a Ship of *Adramyttium*, a City of *Mysia*, with some other Prisoners. He had with him *Luke*, *Aristarchus* the *Thessalonian*, *Epaphras*, and some others. He was put under the custody and care of a Centurion of *Augustus's* Band, named *Julius*, who was very civil and kind to *Paul*. They cast Anchor first at *Sidon* in the Voyage, and *Paul* had liberty given him to visit his Friends there to refresh himself. From hence they passed by the Isle of *Cyprus*, and Coasted it because the Winds were contrary; and crossing the Seas of *Cilicia* and *Pamphylia*, came at length to *Myra* a City of *Lycia*. Here they changed their Vessel, and went aboard a Ship of *Alexandria*, going strait into *Italy*. The Winds were still contrary, and they sailed very slowly, but at last got over-against *Cnidus*, a City and Promontory of *Caria*. Hence they failed to *Salmone*, a Promontory of *Crete* or *Candia*, now called *Salanimi*, and at last, Coasting the Isle, came to a place called *The Fair Havens*, near the City of *Lasea* or *Thalassa*. This Port was not convenient to Winter in, but because sailing grew now very dangerous in those Seas, the Fast of the Jews Expiation being past, after which the Sea grows very Tempestuous, *Paul* was for their staying there the Winter, and told them, by the Spirit, That if they proceeded in the Voyage,

that

A. C.
LX.

67.

S. Paul fore-
tells the
Shipwreck
in this
voyage.

that they should lose the Ship and Goods, and much hazard their Lives. Nevertheless the Centurion believed the Master and Owner of the Ship, who encouraged them to go on to *Phenice*, another Haven of *Crete* more convenient for their Abode, more than he did to *Paul*, especially since the Company of the Ship were generally for it, and a little Gale then blowing, which favoured their Designs. So they lofed from thence, and sailed close to the Isle. But soon after there arose a violent easterly Wind, called *Euroclydon*, which blew so furiously, that the Sea-men could not govern the Ship, and were forced to leave it at the mercy of the Winds, which carried them to a certain Island called *Clanda*, which lies on the South-west of *Candy*, where they were compelled to undergird the Ship to secure it from splitting, and lighten it by throwing out into the Sea the Goods and Merchandizes of the Ship, lest they should be struck in the Quick-sands. This Tempest lay upon them 14 Days, in all which time neither the Sun nor Stars appeared, and the great danger they were all in, made them careless of Eating, having no hopes to escape. In this extrem Danger an Angel appeared to *Paul* in the Night, and assured him that God had given him the Life of all his Fellow-Travelers, which were in all 276 Persons. This Vision *Paul* told all the Company, and assuring them of their preservation, tho' the Ship was lost, desired them to take Food and be of good Cheer, for it would certainly happen as he had been

68.
God promi-
ses safety to
all in the
Ship for
S. Paul's
sake.



been foretold. In the 14th Night after the Tempest began, as they were driven up and down the Adriatick Sea, the Seamen found, and found that they drew near to some Shore, the Water being but 20 Fathoms deep; wherefore, after they had sailed farther to 15 Fathom Water, they cast out 4 Anchors to prevent their falling upon the Rocks, and waited for Day. Some of the Company thinking to avoid further danger by getting to Shore from the Ship, let down the Skiff with intent to trust themselves to it and escape; which when S. Paul saw, he told the Centurion and Soldiers that kept him, That except those Men abide in the Ship they could not be saved; for tho' God had promised to preserve their Lives, yet it must be by their concurrent Diligence in managing the Ship. When the Soldiers heard that, they ran and cut the Ropes of the Skiff and let it fall into the Sea. And while they waited for the coming on of the Day, S. Paul both by his Words and Example caused the Company to Eat, and when they had done, they cast all the rest of their Provision into the Sea. As soon as it was Day they spied the Land, but could not discern what Country it was, but discovering a Creek with an Haven, they resolved, if it were possible, to thrust the Ship in there, or at least bring it as near to the Land as they could. Whereupon the Mariners took up the Anchors, loosed the Rudder-bands, and hoisted up the Main-sail and made towards the Shore. In their passage they fell into a place

where



where two Seas met, and the Ship ran a-ground, the fore-part remained unmoveable, and the hinder part was broken with the Waves. In this Danger all their Thoughts were how to save themselves by leaving the Vessel and getting to Land. The Soldiers being fearful lest their Prisoners should escape, were for killing them; but the Centurion, desirous to save Paul, kept them from that design; and, as if such Counsel were unseasonable, bid them take care of their own safety, ordering them that could swim to get to Shore first, and the rest some on Boards and some on broken pieces of the Ship (the Providence that preserv'd them making very insufficient means able to effect his Will) got all safe to Land.

The Country which S. Paul and his Company were cast upon was an Island, as he had foretold, called *Melita*, now *Malta*. The Inhabitants of it were *Carthaginians*, who received them with great civility and kindness, making them Fires to dry their wet Cloaths, and cherish their Bodies benumbed with Cold. S. Paul himself was busied in gathering Sticks, not disdaining so mean a Work thro' Charity and Necessity, and as he laid on a Bundle of Sticks upon the Fire, there came a Viper out of the heat, and fastened upon his Hand. The Barbarians seeing it, were surprized at the Accident, and censured him as a notorious Malefactor or Murtherer, whom Vengeance pursued as well by Land as Sea. But S. Paul shook the Beast off immediately into the Fire. Yet this did

not

Acts 28.

1 —
Acts 27. 26.

69.
S. Paul at
Malta, bit-
ten by a Vi-
per, shakes
it off with-
out harm.



70.
S. Paul
cures Pub-
lius's Fa-
ther.

not abate the Opinion of the Barbarians, who, knowing how perpetrating the Venom of that Creature was, expected that he would have swollen suddenly, and fell down dead, as was usual for Persons bitten by Vipers. A good while they waited for the effect, but seeing no harm happen to him, they changed their Sentiments to the other extrem, and said, that he was a God, since such fatal Mischiefs to all Mankind had no power over him. S. Paul and his Company who escaped from the Shipwrack, remained three Days with Publius, the Governour of the Isle, who resided in that part of it where they landed. He entertained them and lodged them courteously, out of compassion to their Misfortunes. Paul gratefully resenting the Hospitality of this great Man, requited his Kindness with the miraculous Cure of his Father, who lay sick of a Fever and Bloody-flux at that time, which he did by Prayers and laying on his Hands. This Cure induced others to bring the Sick to him, whom he as willingly healed. It is very probable that S. Paul made use of this opportunity to preach the Gospel to the Inhabitants in this Isle, tho' S. Luke doth not plainly assert so much, since as his Power was given only to confirm the Truths of the Gospel, so he would not certainly neglect so fair an opportunity of instilling it into the Minds of those who so much admired him; which seems evident from their futur Kindnesses to him and those that were with him, whom they generously supported for 3 Months, and at their departure



Acts 28.
11—16.

71.
S. Paul sail-
ed from
Malta to
Rome.

parture gave them plentiful Supplies of all things needful.

At the end of three Months Paul and his Company left the Isle, and set sail for Rome in a Ship of *Alexandria*, which had Wintered in the Isle, whose Sign was *Castor and Pollux*. In their passage they touched at *Syracuse*, a Port of *Sicily*, and tarried there three Days; after which they sailed to *Rhegium*, a Port and City of *Calabria*, from whence in two Days they came to *Putcoli*, a Port of *Campania* in Italy near *Naples*, where the Ships of *Alexandria* usually landed. Here S. Paul meeting with some Christians tarried with them at their desire 7 Days, and then went on his Journey to *Rome*. The Christians at *Rome* had heard that the Apostle was coming to *Rome*, and went to meet him, tho' a Prisoner, some as far as *Appii-forum*, which is 51 miles from *Rome*, and others as far as the 3 *Taverns*, which is 33 miles, whom when S. Paul saw he thanked God, and took Courage, believing that Christianity was not so much hated at *Rome* as he feared; and consequently, he should find better entertainment than he expected. When they were come to *Rome*, *Julius* the Centurion delivered his Prisoners to the *Praefectus-Praetorio*, who was then Captain of the Emperor's Guards, and called *Afranius Burrus*, a good-tempered Man and much in favour with *Nero*, whose cruel Disposition he is supposed much to have restrained. How he dealt with the other Prisoners is uncertain, but he was very obliging to S. Paul, suffering him

A. C.
LXI.
cbryf.
p. 471.
Acts 28. 30.

72.
S. Paul's
Discourse
with the
Jews of
Rome, and
Conversion
of many of
them.

him to dwell in his own hired House or Lodgings with a Soldier that kept him, not so much to prevent his escape as to defend him from the Jews, he was Chained that he could not go out, tho' others were freely admitted to him. In these Lodgings he dwelt two Years.

Three Days after *Paul's* coming to *Rome*, he sent for some of the Chief Men among the Jews to talk with them, before they could imbibe any Prejudice against him; and when they were come to him he told them, That tho' he was guilty of no breach of the Laws or Customs of the Jews, yet the Jews of *Jerusalem* had by their false Accusations made him a Prisoner to the *Romans*; nor would they suffer him to be set at Liberty, tho the *Roman* Officers at his Trial had found him guiltless; for which Reason he was forced to appeal to *Caesar*, not to accuse his Brethren of any thing, but only to free himself. The Cause of his Persecution from them was, because he preached that the *Messias* was come, whom though they hoped for and expected, yet would not believe on him now he was come. The Jews replied, That they had no particular Account concerning him, either by Letter or from their Brethren who came out of *Judea*; but as to the Doctrin that he owned himself a Preacher of, it was every where spoken against as false and untrue; yet they professed themselves ready to hearken to any better Information concerning it, if he would take the pains to instruct them, and appointed a Day to attend upon him about

A. C.
LXI.

about it. At the time set they came in great numbers to his Lodgings, and *Paul* spent an whole Day in proving, That *Jesus* was the *Messias* promised by God, and so long expected by them, from express Texts of the Law of *Moses* and the Prophetick Writings. Several of the Jews which heard him were convinced, and believed, but others believed not, remaining in the blindness foretold by *Isaias*, That hearing they should hear and understand, their being waxed gross, that they could not understand and be converted. *S. Paul* cited these Words not only to confirm those Jews that embraced the Truth, that they might not be offended at the Unbelief of some of their Brethren, but to stir up these of obstinate People to Jealousie. He added, That since they rejected the salvation God had sent to them, the Gentiles would receive it. Upon this the Jews went away, and had great Disputing among themselves about what *Paul* had said, some opposing, others as zealously defending the Truth of it.

During the whole two Years that *S. Paul* was a Prisoner at *Rome*, he received all that came unto him, either out of curiosity or kindness, and preached the Kingdom of God, teaching those things which concern the Lord *Jesus Christ* with all confidence and without any opposition or discouragement, insomuch that his Imprisonment served very much for the propagation of the Gospel and made the Apostle famous at Court, where he had converted several to Christianity. Many also of the

Iſa 6. 9.

Acts 28.
30, 31.

Phil 1. 12.
13.
4. 13.

A. C.
LXI.

73.
S. Paul
converted
many in his
Imprisonment.

Phil. 4. 10,
15, 16, 18.
1. 12, 13.
2. 25.

74.
S. Paul
assisted by
the Philippians
in his
Imprisonment
writes
an Epistle to
them.

the Brethren waxing confident by his Bonds grew bolder to preach the Word without fear, though some did it with an ill design, viz. to make him to be more severely persecuted, stirring up Nero's fury at the progress and fame of Christianity. Some say, That while S. Paul was at Rome, he had a Correspondence with Seneca the learned Philosopher, by Letters, but those which bear their Names now-a-days, are rejected as spurious by all the Learned World.

The Christians of *Philippi* in *Macedonia*, who had before (as we have seen) given S. Paul several proofs of their affection and liberality, gave him special signs of their care in his Imprisonment at Rome, for they sent unto him *Epaphroditus* their Bishop to carry him a supply of Money, and to assist his Person in their stead, in doing of which he exposed himself to so many dangers that he fell into a Disease which endangered his Life, and kept him a long time at Rome. The *Philippians* heard of his Sickness, and were much troubled at it; for which reason it was, that as soon as he was well, he sent him to him to *Philippi* the Year. By him S. Paul sent an Epistle to the *Philippians*, which is that which now bears that Name. It is directed to the Bishops and Deacons; but by the Bishops we are to understand the Priests, according to the custom of those times. In it he shews a great love and tenderness for them, and joy for their bounty to him, not so much for his own sake who had learnt to endure Want, as for theirs, to whom
it

A. C.
LXI.

it would procure so great a reward from God. He speaks to them as his Children, and exhorts them to walk as Children of the Light, and to shine as Stars among the Heathen, with whom they lived. He warns them of the Judaizing Teachers, whom he calls the Enemies of the Cross of Christ. He advises them to live in continual Obedience to Christ, to avoid Disputations, to delight in Prayer, to be constant in Afflictions, to be full of Joy and Peace. He beseeches them to live in perfect Union one with another; and since Unity cannot be preserved without Humility, which makes us to prefer others before our selves, he propounds to them the Example of Jesus Christ, who humbled himself so much as to become obedient to Death, even the Death of the Cross. Particularly he recommends this Union to *Euodias* and *Syntiche*, two Women of that Church, famous for good Works, who had been his Fellow-Labourers in the propagating of the Gospel, but it seems were at some difference with the Church and among themselves, and desires one of the chief Pastors, whom he calls his Yoke-Fellow, to compose the Quarrels between them. Paul joins *Timothy* with himself in the Title of this Epistle, and gives them some hopes of sending him to them, as soon as he knew how it would go with him. He hoped also to see them himself; for tho' he wished to die, yet he knew God would continue him in Life, for the furtherance and joy of Faith, in having his Company.

Phil. 1. 1.
2. 19, 21.
1. 25, 26.

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A. C.
LXI.

Philem. v.
10, 12, 17,

Col. 4. 9.

25.
S. Paul converted One-
simus in his
Imprison-
ment.

Phil. v.
18, 19.

One of the most eminent Fruits of S. Paul's Imprisonment was the Conversion of *Onesimus*, who of a Slave, Runagado and Thief, became a faithful Servant of Jesus Christ, and was thought worthy by S. Paul, of the Names of his dear and faithful Brother, his Son, his Bowels, Himself. He was a Native of *Colosse* a City of *Phrygia*, and a Servant of *Philemon*, an Inhabitant there, who had embraced the Faith, and was an intimate Friend of S. Pauls. *Onesimus*, who had always been a very bad Servant, at length robbed him, and to escape punishment fled to *Rome*, where he met with S. Paul. It is very probable he might be known to the Apostle before, having seen him at his Master's House, but he grew better acquainted with him at *Rome*, being instructed in the Doctrine of Christ, and baptized by him there. *Onesimus* after his Conversion became a very good Man, and extremely serviceable to the Apostle in his Imprisonment, so that he was very desirous to have kept him with him to minister to him in his Master's stead; but because he had not his express consent (without which it was unlawful) he would not, but sent him to him, writing to him at the same time to beg Pardon for him, and to use him, notwithstanding his former Faults, as a Brother; promising also, that if he had wronged him or owed him ought, he would repay it. And that this Epistle might more easily obtain what he desired of *Philemon*, he salutes, in the Title, *Apphia*, *Philemon's* Wife, and *Archippus* the Pastor of the Church and Partner with

Phi-

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A. C.
LXI.

Phil. v. 9.
22.

23, 24.

5, 6.

Philemon. S. Paul was about 63 Years old when he wrote this Letter, and a Prisoner, tho' he had hopes shortly to be freed and beat *Colosse*; for which reason it is, that he desires *Philemon* to get him a Lodging. *Timothy*, *Epaphras*, *Aristarchus*, *Demas*, *Luke* and *Mark* were with him, but he joins only *Timothy* with him in the Title of the Epistle. *Philemon* having received this Epistle, and finding that *Onesimus* was helpful to S. Paul, sent him back again to the Apostle, and he served him faithfully in the Ministry of the Gospel; for *Philemon* was a most sincere and zealous Believer, who had turned his House into a Church, was very charitable to the poor Christians, and tender of all the Believers. He had dedicated both himself and all he had to the service of the Gospel, and was ready and glad to relinquish his Title to his Servant's Labour, when it might be conducive to the Work of Christ.

Philemon having sent *Onesimus* to S. Paul, the Apostle wrote an Epistle to the *Colossians* by him, who were Inhabitants of *Colosse*, a City of *Phrygia* and near to *Laodicea*, the chief City of that Province. S. Paul had never preached in those Parts, but the Gospel, which had spread it self in all the World, had taken Root among them, and brought forth the Fruit of Love unto all the Saints. *Epaphras* was their Instructor, who also had given S. Paul an Account of their Conversion and mutual Love in the Spirit, being then at *Rome* a Prisoner with him. S. Paul being satisfied of this,

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A. C.
LXII.

S. Paul writes his
Epistle to the
Colossians.

Col. 4. 9.

1. 6.

4. 7, 8.

2. 1.

4. 12.

Phil. v. 23.



always put them into his Prayers, desiring of God, That they might be filled with the Knowledge of his Will in all Wisdom and spiritual Understanding, and that they may walk worthy of the Lord unto all-pleasing, being fruitful in every good Work. But the Enemy sowed among the good Corn the Tares of Philosophy and a false Humility; for the Seducers of those times endeavoured to persuade the *Colossians* that we ought not to go to God by Jesus Christ, because he is so far exalted above us, but by Angels, whom they asserted to be our Mediators in such a sense as agreed to Jesus Christ only; which seems to be derived from the *Platonists*. But because these false Teachers added some Jewish Observations, it is probable that they were some of the Scholars of *Simon Magus*, or some Jews who sought to mix the Gospel and Law in One. S. Paul perhaps heard this partly from *Epaphras*, and partly by a Letter he received from the Church of *Laodicea*; and tho' he had never preached to them, yet having a common Concern for all the Churches of Christ, both as a Minister and an Apostle of the Gentiles, he had a great affection for them, and a desire to comfort their Hearts, and unite them in perfect Charity one with another, which he had no better way to do at this time than by his Letter.

In this Epistle to the *Colossians* he most magnificently sets forth Christ and his Benefits, as being the Image of his Father, the Redeemer of all Mankind, and Reconciler of all things

Col. 4. 16.

TO



to God, the Head of the Church, which gives Life and Vigour to all its Members. He commends the Doctrine preached to them by *Epaphras*, and exhorts them not to suffer themselves to be beguiled of their Reward in obeying, by being lead away by Seducers. And in the three last Chapters he gives them an Abstract of many chief and principal Duties of the Christian Life, especially such as respect the Relations of Parents, Husband, Wives, Masters and Servants.

Tychicus was sent by S. Paul at this time to know the state of the *Colossians*, and to comfort their Hearts with *Onesimus*, who are therefore thought to carry this Letter to them. He orders, That it should be read to the Church of *Laodicea*, and salutes *Nymphas* and others of that Church in it. S. Paul was certainly in Prison when he wrote it, but testifies much Joy for his Sufferings, because it was for the Gospel and the Church, and to fill up the Afflictions of Christ.

S. Paul is said at this time also to have written a Letter to the Church of *Laodicea*, and some have pretended to have it; but as the Greek Text gives no ground for such a Writing, reading *ἡ ἐν Λαοδικείᾳ*, or *ἡ λαοδικείᾳ*, the Epistle from, or of *Laodicea*, not *πρὸς λαοδικεῖς*, to the *Laodiceans*: So the Epistle bearing that Name is a manifest Forgery.

Epaphras, who was the first Preacher of the Gospel in *Colosse*, *Laodicea* and *Hierapolis* in *Phrygia*, and had a great Zeal for those Churches,

Col. 4. 7, 8, 9

I. 24.
4. 3.77.
S. Paul's
Epistle to
the *Laodiceans*.

Col. 4. 13.

A. C.
LXI.

Col. 1. 7.
78.
Epaphras
S. Paul's
Fellow-Pri-
soner.

Ado Feſt.
p. 28.

Phil. 2.
19—23.

A. C.
LXIII.

Heb. 13. 24.

79.
S. Paul
writes to the
Hebrews
from Rome
or Italy, af-
ter his re-
lease from
Prison,

Churches, was a true Servant of Jesus Christ. S. Paul calls him his dear Brother and Fellow-labourer in the service of Jesus Christ; and was a Prisoner with him at Rome, in which Confinement his care was so great for the Churches he had planted, that he was always labouring fervently for them in Prayers, that they might stand perfect and compleat in all the Will of God, acting therein as a faithful Minister of Jesus Christ for their salvation. *Uſuardus* and *Ado* say, That he was ordained Bishop of *Colosse* by S. Paul, and that after he had gloriously suffered Martyrdom for the Doctrine he taught them, he was buried in that City.

Timothy was with S. Paul when he wrote this Epistle to the *Colossians*, but it is probable he went soon after to *Philippi*, according to S. Paul's promise, because he was not with him when he wrote to the *Hebrews*.

S. Paul was yet at Rome, or at least in Italy, when he wrote this Epistle to the *Hebrews*, i.e. to the converted Jews dwelling in *Jerusalem* and *Palestine*, to confirm them under the Persecution they suffered from the unbelieving part of their Brethren; which makes some Men think that this is the Epistle which S. Peter mentions 2 Pet. 3. 15. partly because it was written to the Jews, and partly because it was written after several of his other Epistles. It is certain it was written soon after his Imprisonment, from Heb. 10. 34. and James his death, Heb. 13. 7. nevertheless he hath neither prefixed his Name nor Title to it, as well be-
cause

A. C.
LXIII.

Clem. Hyp.

Heb. 13. 22.

cause the believing Jews themselves had an Antipathy against him, as because he was not properly their Apostle. *Clemens* adds, because of the Reverence he bore to Christ himself who was the Apostle of the *Hebrews*; and others, That perhaps he intended it for a Treatise, and not an Epistle, which makes him excuse the brevity.

His design in this Epistle, as in those to the *Romans* and *Galatians*, is to prove, That Justification is not by the Law, but by Faith in Jesus Christ, who hath also given us of his Spirit, and that by shewing the Insufficiency of the legal Sacrifices, for that end, as he had done in the Epistle to the *Romans*, of the Moral Law and Works performed without the Grace of Christ; and in that to the *Galatians*, of the Ceremonies and Circumcision. To make this Truth plain, he explains the Greatness of Jesus Christ above the Angels themselves, much more above *Moses*. He demonstrates the virtue of his Sacrifice, and the excellency of his Priesthood, by which the Priesthood of *Aaron* and all the old Sacrifices are rendered useless and unprofitable, and consequently are finally and totally abolished. He proves, by the Examples of the Patriarchs and Prophets, That Justification is by Faith alone; and, in the whole Epistle, he scatters many excellent Precepts to regulate their Conversation by. He exhorts them to repose an immoveable Trust in Jesus Christ, in the midst of those sufferings which they endured at present, and should hereafter be exposed to.

A. C.
LXIII.
Euf. p. 215.

Euf. l. 3. c. 33
Tert. de Pud.
c. 20 p 741.

He wrote it in the Hebrew Tongue, *i. e.* the Tongue which the Jews spoke at that time, as many of the Ancients believe; for which reason it is, that some hold that the Syriack Text, which is now extant in the *Polyglot Bible*, is the Original; tho' others contend, that that is but a Translation. *Eftius* follows the Judgment of *Origen*, which is, that it was written originally in Greek; *Paul* dictated the Matter to *S. Luke*, by whom it was formed into an elegant Stile. Indeed the want of the Inscription hath given occasion to some particular Men to dispute the Author of it. Some attributed it to *S. Luke*, or *Clemens*, others to *Barnabas*. But *S. Jerom* tells us, That all the Eastern Churches and Greek Fathers received it as *S. Pauls*, and the *Latins* have followed them; and *Theodoret* reproves the *Arians* for rejecting this Epistle contrary to the Authority of the Church, which hath always received it as *S. Pauls*. In the conclusion of this Epistle he assures the Jews, That *Timothy* was set at Liberty, and that if he came to him shortly he would see them, desiring their Prayers for the accomplishment of his Design, which he performed soon after; and concludes, with Wishes of God's Grace to them.

80.
S. Paul after
his Release
from Prison,
preaches in
Crete, &c.

This Promise made to the Jews by *S. Paul* to see them, makes it credible that he was at liberty to perform it, being delivered from his long Imprisonment. It is needless to inquire by what means he got his Freedom, since neither himself nor any ancient Author speak

A. C.
LXIII.
2 Tim. 4.
16, 17.

Euf. l. 2. c. 22

Chryf. p. 480

Du Pin.
p. 105.

Rom. 16.

Heb. 13. 23.

Tit. 1. 5.

Tit. 3. 13.

2 Tim. 4.
13—20.
Phil. v. 22.

speak any thing of it, save that *Eusebius* and some others say, he vindicated his own Innocency, referring to that which *S. Paul* two or three Years after speaks in his Epistle to *Timothy*. That at his first Answer no Man stood with him, yet he was delivered out of the Mouth of the Lion, *i. e.* from *Nero* and his Judges. Whither he went after this is not certain; but 'tis probable that he spent his time in making new or perfecting his old Conversions. He undertook new Voyages, and Travelled into several Nations to preach the Gospel. He suffered again Torments, Imprisonments and many dangers of Death. Several Fathers have thought that he went into *Spain*; but we have no other Grounds for that Opinion, but his design when he wrote his Epistle to the *Romans*, which we have reason to believe was prevented by intervening Circumstances; and it is certain that in all his Epistles written from *Rome*, he never speaks of going into *Spain*, but into the East only, when *Timothy* shall come to him. It is therefore probable that he now went, as *Theodoret* says, and preached in the Isle of *Crete*, where, after he had laid the Foundations of a Church, he left *Titus* to finish what was wanting, and to place Priests, or Bishops, in every City. 'Tis probable that he left *Apollos*, and *Zeno* the Lawyer there, when he was first there.

S. Paul went also into *Judea*, as he had promised in his Epistle to them, and doubtless was in *Asia*. He was certainly at *Colosse*, as he

~
A. C.
LXIV.
~

1 Tim. 3. 14.
14. 13.
13. 15.

81.
S. Paul
writes his
1st Epistle to
Timothy.

he promised *Philemon*. He passed some time at *Ephesus*; and when he left it to go to *Macedonia*, he left *Timothy* at *Ephesus*, and gave him Charge of all *Asia*. Being at *Macedonia* he performed his Promise to the *Philippians* of seeing them. From *Macedonia* 'tis thought he wrote his first Epistle to *Timothy*; for 'tis plain that it was written in the latter part of his Life. He promises to come to him soon; but lest he should be prevented, he gives him Instructions how to behave himself in his Office by Letter.

In this Epistle to *Timothy* he lays down the Duties of a Bishop, as well in respect of his Ministry, as of his private Conversation; and teaches us the Office of a true Pastor of Christ. Upon which account it is that *S. Austin* says, That all Persons that are separated to the service of the Church, ought to have the two Epistles to *Timothy* and that to *Titus* always before their Eyes, because they contain the Virtues of the Ministerial Office and Life. One of his Exhortations is to *Reading*, by which as he tells us what he himself did in the first place, so he shews us, saith a great Saint, that the greatest supernatural Gifts do not hinder, but a Pastor ought to spend some part of his time in reading the Holy Scriptures. He recommends it to *S. Timothy* to drink a little Wine for the weakness of his Stomach and frequent Indispositions, using humane means to preserve a Person whose Health was necessary for the Church, and not that Power which God had given him to heal Diseases with-

1 Tim. 4. 13.

Is. Pal.
Ep. 88.

Greg. in
Job. l. 27.
c. 11.

~
A. C.
LXIV.
~

1 Tim. 1. 20.
2 Tim. 2.
17, 18.

without Medicines, because that Gift was intended to convert Infidels only, and he did not think it necessary to make use of it in favour of *Timothy*, whose Faith needed it not, and whose Infirmities made his Services more acceptable to God. He tells him, That he had excommunicated *Hymenys* and *Alexander* for denying the Resurrection and other Articles of Faith. Some say, That this Epistle was sent by *Tychicus*, but the proofs brought for it are not sufficient.

S. Paul having a design to remove out of *Macedonia*, and Winter in *Thrace* at the City *Nicopolis*; he wrote a Letter to *Titus* then in *Creet* to meet him there, sending *Artemas* and *Tychicus* to supply his place in governing that Church in his absence. *Paul* had some special service for him to do in *Macedonia*, and the next Year sent him into *Dalmatia*.

In the Epistle to *Titus* *S. Paul* he sets down, as he had done in that to *Timothy*, the Qualifications that a Bishop ought to have, admonishing him to rebuke those sharply, who are naturally hard and obstinate, as the *Cretians* were and not suffer them to be led away with the Deceptions of Judaizing Teachers. He also lays down Precepts for all conditions of Men, not neglecting Servants, because Jesus Christ had poured out his Grace upon all Men. He orders him to take care of *Zenas* and *Apollos*, to conduct them safe in their Journey and let them want nothing. *Apollos* is the same spoken of before *Zenas* was a Jew, well skilled in their Law and a Christian Teacher. He is said

82.
S. Paul
writes to
Titus.

2 Tim. 4. 10.

Tit. l. 10. 13

Tit. 3. 13.

Bell. 4. Jan.
p. 163.

A. C.
LXV.

81.

S. Paul goes
to Ephesus,
&c.

2 Tim. 4. 13.

2 Tim. 1. 4.

2 Tim. 3. 11.

Aug. de prec.
l. 2. c. 16.

Athanas. Sur.

Euf. l. 2.
c. 25.

Alt. b. 8.

Lib. Pat.
Aug. 1.

p. 163.

said to have written an History of *Tim*, but 'tis a forged piece.

S. Paul returned into *Asia*, as he promised *Timothy*. He went to *Troas* and lodged with *Carpus*, one of his Scholars, where he left some Books and Parchment Rolls, perhaps the Scriptures. He left *Timothy* at *Ephesus*, who shed many Tears at his parting. From thence he went to *Miletum*, which is not far distant, where he left *Trophimus* sick. At this time probably it was that he suffered at *Antioch* in *Pisidia*, *Iconium* and *Lystra*, those Persecutions which he mentions in general in his 2d Epistle to *Timothy*, and thanks God for his deliverance from them.

The Fathers relate, That about this time God revealed to S. Paul that his Death approached; and S. *Athanasius* says, That it was particularly made known to him by God that he should suffer Martyrdom at *Rome*, and that thereupon instead of avoiding it he hastened with Joy thither. At *Rome* he met S. *Peter*, as *Dionysius* Bishop of *Corinth* assures us, and joining with him, they both used their utmost Labour to instruct the Jews in their Synagogues, and convert the Pagans in all publick Places and Assemblies. He laboured always to instil into the Minds of all Men the true and pure knowledge of God, the Rules of Virtue and Christian Morality, and to win Men from Dancing, Drunkenness, and other sensual Pleasures, which are the Companions of Incontinence, to which all the *Romans*, both Prince and People, were very much addicted.

Nero,

Nero, who was then Emperour, was very angry at this Reformation, which he was pleased to call pestilent Innovations, and seized upon *Paul* as the main Instrument of them, and put him and S. *Peter* into Prison. S. *Chrysostome* adds, That it was not his teaching the People, but the Conversion of one of *Nero's* Concubines, which he was fondest of, that incensed the Emperor against him, and made him treat the Apostles so severely in Imprisoning them. *Alexander* the Copper-smith, who had been excommunicated by the Apostle a little before, now wreaked his Malice upon the Apostles, and did them some mischief, which S. Paul wished the Lord would reward him for. The Disciples of *Asia*, of whom were *Phygellus* and *Hermogenes*, which attended him to *Rome*, forsook him there, fearing to run any hazard with him. *Onesiphorus*, a Disciple of *Asia*, who had been very serviceable to him at *Ephesus*, coming to *Rome*, sought him out, and ministered to him in Prison, not being ashamed of his Chains, for which he prays zealously for the prosperity both of him and his Household. In Prison *Paul* desisted not from perfecting the Conversion of *Nero's* Concubine and his Cup-bearer, which hastened his Death. Some Fathers add, That he had an Hand in the Death of *Simon* with S. *Peter*, which also concurred to bring him to his End. In this Imprisonment, and before he appeared at *Nero's* Tribunal, he wrote his 2d Epistle to *Timothy*, who was at that time in some part of *Asia*, but not at *Ephesus*. It is

evi.

A. C.
LXV.

84.

S. Paul imprisoned by
Nero.

Chrys. in
Ab. h. 46.

2 Tim. 1. 15.

2 Tim. 1.
16. 18.

85.
S. Paul wrote his
2d Epistle to
Timothy.

A. C.
LXV.
Chryf. n. b. 9.
p. 605.

evident from his own Words it was written near his Death, which he intimates to be an involuntary Death or Martyrdom ; for which reason it is that S. Chrystostom says , *That this Epistle was, as it were, his last Will and Testament.* In this Epistle he not only desires Timothy to come to him before Winter , but he exhorts him anew to discharge all the Duties of a Bishop and Doctor with a Zeal suitable to those excellent Graces he had received, and with a generous contempt of the World, since the Spirit of Christianity is not a Spirit of Fear, but of Love and Courage, and of a sound Mind. He adds, That whoever will live godly in Christ Jesus must suffer Persecution, as they had him for an Example. He advises him not to forget the Doctrins he had taught him, not to be disturbed or surprized at the Apostacy of some from the Faith and Truth , but to preach the more zealously against such as oppose the Truth, and can't endure sound Doctrin , but heap to themselves Teachers after their own Humour, having itching Ears. The Reason why he desired Timothy's coming , was, because he had none with him of all his old Companions and Disciples, but S. Luke ; Demas had forsaken him, and was gone to Thessalonica to settle about his Worldly Occasions ; Crescens was gone to Galatia, Titus to Dalmatia, and Tychicus he had sent to Ephesus. There were doubtless many Christians at Rome of eminent Piety and Courage, of which he names Eubulus, Pudens and Linus, who ministred to him in his Bonds,

A. C.
LXV.

bonds, but he desired to have some of his Scholars about him to assist him in his Ministry and comfort the Faithful under Persecution, who also might manage that Church after his Death. He speaks of Philetus and Hymeneus, as Persons that had erred from their Faith, because they maintained, That the Resurrection of the Flesh was already past, and there was no other to come but that from sin : Which Opinion lead away many. What is spoken of Jannes and Jambres, the Magicians, that withstood Moses in Egypt, is not taken out of a Book which some pretend to have been written by these two Magicians, but from some ancient Tradition or Writings among the Jews.

S. Paul in his 2d Epistle to Timothy telling us, That he had sent Tychicus to Ephesus, gives us ground to believe he sent his Epistle to that Church by him, for he sent it by Tychicus when he was in Prison. It bears the name of the Ephesians only, but some have thought it a Circular Letter sent to the Neighbouring Churches as well as them, particularly to that of Laodicea, under whose Names it is quoted by Tertullian. In this Letter S. Paul first of all commends their Faith and Charity ; but his main design in it is to instruct them fully in the great Mysteries of Faith, their Redemption and Justification by the Death of Jesus Christ, their gratuitous Predestination, the calling of the Gentiles, the Union of the Jews and Gentiles in one Body, of which Jesus Christ is the Head, and the exaltation of this

Orig. in
Mat. 27.

86.
S. Paul
writes his
Epistle to the
Ephesians.
Eph. 6. 20. 21

Tert. in
Marc. l. 5.
c. 11. 17.

our

A. C.
LXV.
Hier. n.
p. 204.

our Head above Creatures both Spiritual and Temporal. This is the Subject of the Three first Chapters, whose stile is something obscure and confused, by reason of the sublimity of the Matter handled in them, his Tongue not being able to express his depth of Thought. Some are of Opinion, That he opposes by the by, not only the Judaizing Christians of that Church, but the Scholars of *Simon Magus* and other Hereticks of that time, who assumed to themselves the Name of *Gnosticks*, who held, That Angels were Mediators between God and us instead of Jesus Christ, and that we must have recourse to them for Reconciliation. And since these Hereticks did not oppose an holy Life less than they did the Truth, therefore it is that S. Paul fills the the Four last Chapters with most excellent Moral Precepts for the ordering of a Christian Life in all Conditions. This Letter was sent by *Tychicus*, to whom S. Paul gives the Character of *Dear Brother, a faithful Minister of Jesus Christ, and his Companion in the Service of the Gospel*, that he might take care of the *Ephesian Church* in *Timothy's* absence.

A. C.
LXVI.
87.
S. Pa Ps
Death and
Martyrdom.

Paul having thus served God in the Gospel of his Son, both by Travels, Preaching and Writing, came at last to his desired End in a good old Age. Long had he desired to be dissolved, and be with Christ, as being a more preferable Portion; but he waited God's appointment, which he embraced as a welcome Guest June 29. in the Year of Christ 66. just at the same hour it had been foretold to him.

He

A. C.
LXVI.
Greg. l. 12.
ep. 9.
Euf. l. 2.
c. 25.

He glorified God by his Death at a place called *Aqua Salvia*. He was Beheaded, as divers Ancients assert. *Nero* is said to have been present at his Martyrdom, and seen his Execution with pleasure, as having overturned the Church by destroying this chief Architect of it; but the Church is founded upon the Rock, Christ Jesus, not *Paul* or *Peter*, or any of his Apostles; and the Blood of these that die for the Faith, are the strongest Cement and Props of it. He was Entered in the *Via Ostiensis*, where since there was a magnificent Church built in Honour to him, which is described at large by *Prudens*. Thus died that holy, learned and incomparable Apostle S. Paul, at the Head City of the World, who himself was the Head of the Apostles and chief Minister of the Church.

Euf. l. 2.
c. 25.
Prud. de
m 12. p. 145.

He left behind him several Writings, viz. Thirteen Epistles, full of excellent Instructions for the Faithful both for Faith and Manners. All these Epistles have been received by the Church without contradiction, and some have said, That every Word of them is Thunder. S. *Clemens* of *Alexandria* cites several Discourses attributed to S. Paul, besides his Epistles, as, his Epistle to the *Laodiceans*, of which we have spoken already; a Third Epistle to the *Thessalonians* and to the *Corinthians*, a Second to the *Ephesians*, his Letters to *Seneca*, a Book of his own Acts, a Revelation, his Gospel, which was condemned with his Revelation by a Council at *Rome* under *Gelasius*, his Voyage with *Thecla*, and his

Eern. Div.
19. c. 1.
Tert. bapt.
c. 17. p. 263.

O Sermons,

A. C.
 LXVI.
 Tert. Maz.
 l. 4. c. 5.

Sermons, all forged by Hereticks or ill-minded Men. *Tertullian* asserts him to be the Author of *S. Luke's* Gospel, as being dictated by him to *S. Luke*, who only committed it to Writing, but contrary to the common Sentiments of the rest of the Fathers and God's Church.

He left the Care of the Churches, planted by him, to his Disciples, whose Zeal and Knowledge he had long experience of, viz. *S. Luke, Timothy, Titus, Clemens, Dionysius, Mark, Thecla, Crescens, Erastus, Andronicus, Amphas, Urban, Tertius*, &c. who treading in their Master's Steps, exactly perfected those Churches which *S. Paul* had but laid the Foundation of, and by their Ministry made the Gospel to be both known and practised in the whole World.

The End of S. Paul's Life.

S. ANDREW,

S. ANDREW.



*He was fastned to a Croſs at Patrae in Achaia
from which he preached ſeverall dayes. 3.*

S. ANDREW.

Apoſtle and Martyr.

S. ANDREW was a Native of the City *Bethſaida*, in *Galilee*, the Son of a certain Jew, nam'd *Jonas*, or *John*, and Brother of *Peter*, yet not ſo much by Nature as Grace. It is not certainly known which of them was the Eldeſt Brother. They dwelt together at *Capernaum*, and follow'd one Trade, viz. Fiſhing, in the Lake of *Gennesaret*.

He was one of the Diſciples of *John* the Baptiſt, not that he always attended upon him, but, as *Epiphanius* believes, went frequently to hear him, and return'd to his Buſineſs again. Being one Day with *John*, as Jeſus paſſed by, and hearing him ſay, That he was *The Lamb of God, that takes away the Sins of the World* (by which Saying *Andrew*, who knew the Paſchal Lamb to be the Type of the *Meſſias*, and his Sacrifice for Man's Sins, eaſily underſtood that Jeſus was the Chriſt) he follow'd him with another of *John's* Diſciples, as the Savi-

I.
S. Andrew's
Parentage
and Trade.

A. C.
XXX.

Mark i.
16—29.

Joh. i. 40.
Epiph. 51. c.
14, 15.

John i.
29—40.

2.
S. Andrew
on of S.
John's Di-
ciples, and
made by him
Chriſt's.

A.C.
XXX.

our of the World; and being invited by him to his House, went and abode with him the remaining part of that Day (for it was about Four a Clock in the Afternoon when he met him) and the next Night, hearing his Instructions, and improving their Faith, by conferring with him. So that S. Andrew was the First of all the Apostles who was admitted to be Christ's Scholar and Disciple; and for that Reason he is call'd generally by the Greeks *πρωτοκλητος*, i. e. the First-call'd Disciple, tho' in a strict Sense he was not call'd till some time after.

Gaud. b. 17.

Ellan. Mat.
t. 1.

Joh. 1.
41—50.

3.
S. Andrew
discovered
the Messiah
to Peter.

As soon as Andrew had obtain'd the Knowledge of the Messiah, and was confirm'd in that Faith, that Jesus was he, he first met with his Brother Simon, and could not forbear imparting the joyful News to him, that he had found the Desire of the World, and their long-expected Happiness, the Christ, who was promis'd by the Prophets, and carried him immediately to Jesus. Peter embracing the same Faith with his Brother, was no sooner come to Jesus, but he admitted him as his Scholar and Adherent, giving him the Name of Peter; and from this Time both he and his Brother became Jesus's Disciples, not constantly attending upon him, as they afterwards did, but hearing him upon Occasions, and returning to their Trades again. At this first coming to him, they carry'd one Day with him to hear his Doctrine, and the next Day return'd home again. Doubtless Peter and Andrew, tho' departed from Jesus, were

A.C.
XXX.

were not backward to communicate their Discovery to others, and speak of Jesus to those that expected Redemption in Israel; by which Philip being prepar'd to entertain their Faith in Christ, immediately follow'd Jesus the next Day, when he met him and call'd him; and by Philip was Nathaniel brought to the Knowledge and Belief of Jesus, tho' he was a little prejudic'd against him upon the account of his reputed Birth-place, Nazareth, of which the Jews had an Opinion that no good thing could come out of it.

Towards the End of this Year Jesus Christ meeting Andrew and Peter together, a fishing, calleth them to a constant and inseparable Attendance upon Christ's Ministry, which he expresses to them under Terms relating to their Trade, making them *Fishers of Men*, and they immediately left their Nets to follow him, and never went from him after: Soon after this Jesus Christ went down to Capernaum, and lodg'd at the House of Andrew and Peter, where Peter's Wife's Mother lay sick of a Fever. After he had been in the House a while, both of them make known her Condition to him, and desire Cure. Jesus, who was always ready to hear the Prayers and Desires of his Disciples, speedily granted their Desire, and taking her by the Hand, rebuk'd the Fever, and it left her, and she arose and ministr'd unto them, shewing her perfect Recovery, by doing Household Work.

4.
S. Andrew
made Christ's
Follower and
constant At-
tendant.
Matth. 4.
18, 19.

Mark 1.
29—31.
Matth. 8.
14, 15.

A.C.
XXXI.

5.
S. Andrew
made an Ap-
postle.
Matth 10.2.
Luke 6. 13.

A.C.
XXXI.

Matth. 14.
15 ——— 20
John 11.
5 ——— 13.

The Year following Jesus Christ having celebrated the Passover at *Jerusalem*, return'd again into *Galilee*, and there chose him Twelve Disciples, at the Head of whom both S. *Matthew* and S. *Luke* place *Peter* and *Andrew*; the one deserving the Preference for his Zeal and Firmness to Christ, and the other for his first Adherence to Christ.

Some Months after this, Jesus Christ, who was now grown famous over all *Jewry* for his Miracles and Teaching, and was throng'd in all Places he went, by the Multitude, partly to get Cure for their Sick, and partly to hear his Doctrin; being tir'd with Company, withdrew himself from them, and because he could enjoy no Privacy where he was commonly known or liv'd, he took Ship, and crossing the Lake of *Gennesaret*, retir'd into a Desert Place, belonging to the City of *Bethsaida*; but the Multitude either observing the Ship on the Lake, which way it sail'd, or getting Intelligence of his Design, went after him on Foot, and got to the Shore before him, and met him when he came out of the Ship. Jesus seeing their Zeal and Diligence, was mov'd with Compassion to them, and heal'd all the Sick that they brought to him to be Cured. It was just Night when they came to Jesus, wherefore his Disciples desir'd him to send the Multitudes away to get themselves Provision in the Neighbouring Towns. But Jesus, who knew they had left their Houses to follow him, was not for sending them away, till he had refreshed them with Meat; and therefore re-
quired

A.C.
XXXII.

6.
S. Andrew
tells Jesus of
the Lad, who
had 5 Loaves
and 2 Filles.
2 Kings 4.
42 ——— 44.

quir'd his Disciples to give them to eat. The Disciples judg'd this a thing almost impossible for them; and therefore *Philip* said, Two hundred Penniworth of Bread is not sufficient for them, that every one may take a little; And how can we satisfie them who have not so much? But *Andrew*, who had a stronger Faith in Jesus, told him, That there was a Lad, with them, who had Five Barley Loaves and two small Fishes, which tho' they are indeed nothing among so many, yet if he would undertake to feed them by his Power, as *Eliseus* did the Two hundred Men with Twenty Loaves, they may be sufficient, since he was far greater than he. And Jesus made the multitude sit down, and fed them to the Full, and so multiplied the Meat that there was more left than was at first.

Jesus Christ, Six Days before the Passover, wherein he suffer'd, coming to *Bethany*, to the House of *Lazarus*, abode there, and almost every Day went up to *Jerusalem*. Upon one of those Days (perhaps the Second Day after his coming thither) certain *Grecians* who came to worship God at the Feast, came to *Philip*, to desire him to shew them Jesus. *Philip* told *Andrew* of it, but neither of them dare gratifie their Desire till they had consulted their Master about the Lawfulness of it, because he had before so strictly forbidden them not to Preach to the Gentiles or Samaritans. They therefore told their Master, That the *Grecians* had a Desire to see him. Jesus told them, That this Desire proceeded from a Di-
vine

A.C.
XXXIII.

John 12. 1.
John 12.
20 ——— 23.

7.
S. Andrew
consults
Christ about
bringing the
Greeks to
him.
Matth. 10. 5.

A.C.
XXXI.

5.
S. Andrew
made an A-
postle.
Matth 10. 2.
Luke 6. 13.

A.C.
XXXI.

Matth. 14.
15 — 20
John 11.
5 — 13.

The Year following Jesus Christ having celebrated the Passover at *Jerusalem*, return'd again into *Galilee*, and there chose him Twelve Disciples, at the Head of whom both S. *Matthew* and S. *Luke* place *Peter* and *Andrew*; the one deserving the Preference for his Zeal and Firmness to Christ, and the other for his first Adherence to Christ.

Some Months after this, Jesus Christ, who was now grown famous over all *Jewry* for his Miracles and Teaching, and was throng'd in all Places he went, by the Multitude, partly to get Cure for their Sick, and partly to hear his Doctrin; being tir'd with Company, withdrew himself from them, and because he could enjoy no Privacy where he was commonly known or liv'd, he took Ship, and crossing the Lake of *Gennesaret*, retir'd into a Desert Place, belonging to the City of *Bethsaida*; but the Multitude either observing the Ship on the Lake, which way it sail'd, or getting Intelligence of his Design, went after him on Foot, and got to the Shore before him, and met him when he came out of the Ship. Jesus seeing their Zeal and Diligence, was mov'd with Compassion to them, and heal'd all the Sick that they brought to him to be Cured. It was just Night when they came to Jesus, wherefore his Disciples desir'd him to send the Multitudes away to get themselves Provision in the Neighbouring Towns. But Jesus, who knew they had left their Houses to follow him, was not for sending them away, till he had refreshed them with Meat; and therefore required

A.C.
XXXII.

6.
S. Andrew
tells Jesus of
the Lad, who
had 5 Loaves
and 2 Fishes.
2 Kings 4.
42 — 44.

quir'd his Disciples to give them to eat. The Disciples judg'd this a thing almost impossible for them; and therefore *Philip* said, Two hundred Penniworth of Bread is not sufficient for them, that every one may take a little; And how can we satisfy them who have not so much? But *Andrew*, who had a stronger Faith in Jesus, told him, That there was a Lad, with them, who had Five Barley Loaves and two small Fishes, which tho' they are indeed nothing among so many, yet if he would undertake to feed them by his Power, as *Eliseus* did the Two hundred Men with Twenty Loaves, they may be sufficient, since he was far greater than he. And Jesus made the multitude sit down, and fed them to the Full, and so multiplied the Meat that there was more left than was at first.

Jesus Christ, Six Days before the Passover, wherein he suffer'd, coming to *Bethany*, to the House of *Lazarus*, abode there, and almost every Day went up to *Jerusalem*. Upon one of those Days (perhaps the Second Day after his coming thither) certain *Grecians* who came to worship God at the Feast, came to *Philip*, to desire him to shew them Jesus. *Philip* told *Andrew* of it, but neither of them dare gratifie their Desire till they had consulted their Master about the Lawfulness of it, because he had before so strictly forbidden them not to Preach to the Gentiles or Samaritans. They therefore told their Master, That the *Grecians* had a Desire to see him. Jesus told them, That this Desire proceeded from a Divine

A.C.
XXXIII.

John 12. 1.
John 12.
20 — 23.

7.
S. Andrew
consults
Christ about
bringing the
Greeks to
him.
Matth. 10. 5.

A.C.
XXXIII.

vine Instinct in their Minds. He had indeed hitherto restrained them from Preaching his Gospel to the Gentiles, but now the Hour is at Hand, when he should be glorified by the Conversion of the Gentiles. His Death would be a plain Demonstration that he is rejected by the Jews; and after that, as Corn, being sown, brings forth much Fruit, tho' it dye and rot in the Earth: So tho he was Crucified and Buried, yet his Gospel being Preach'd through the World, should gather him abundance of Profelytes out of the Gentiles.

8.
S. Andrew asks when the Temple should be destroyed.
Mark 13. 3.

Three Days after this, as Jesus and his Disciples went out of the Temple, one of them spake to him about the exquisite Building of the Temple, and magnificency of it; whereupon Jesus foretold the utter Ruin and Destruction of it. Some of them hearing this, were very desirous to know the Time when this Calamity should befall their Nation; and therefore when he was in the Mount of Olives Peter, and John, and James, and Andrew, asked him privately, When it should come to pass, and what shall be the Signs of it? that they might forewarn their Brethren of it, or escape from it themselves, if it should happen in their Days.

9.
S. Andrew's Acts after Christ's Death.
Acts 1. 13.

This is all which the Scripture speaks in particular of this Saint and Holy Apostle S. Andrew: What it says of him in Conjunction with the rest of the Apostles, doth no otherwise concern him, than that it shews he continued in their Communion, had the same concern for the Gospel, and joyned with them

in

in Preaching and Promoting of it. And even thus we have no mention of him longer than our Saviour's Ascension. What became of him afterward the Scripture relates not; and what is gathered from other Histories is of little or no Credit. *Sophronius*, who lived a little after *S. Jerom*, and translated his Catalogue of Ecclesiastical Writers, hath added all the Apostles, who left no Writings, and in those Additions says, That S. Andrew preached in *Scythia*, *Sogdiana*, and in the great City of *Sebastopolis*, which stands upon the River *Phasis* in *Colchis*. *Origen* in *Eusebius* confirms the Former Relation, and *Oecumenius* adds the *Saca*, a People bordering on *Sogdiana*, between *Scythia* and *India*. *Theodoret* writes, That he preached the Gospel in *Greece*, particularly, says *Gregory Nazianzen*, in *Epirus*, and *Jerom* in *Achaia*. *S. Paulinus* adds, That he preached in *Argos*, and put all the Philosophers there to silence. *S. Philastrius* relates, That he came out of *Pontus* into *Greece*, and assures us, That at *Synopa* in *Pontus* they hold, by an ancient Tradition, That they received the Gospel from S. Peter and Andrew, and pretend to have his Image and the Pulpit he preached in. The Modern Greeks attribute to him the Founding of the Church of *Constantinople*, then called *Byzantium*, which the Ancient Greeks seem altogether ignorant of. The *Moscovites*, in divers Parts of their State, pretend that S. Andrew preach'd among them, but upon what Grounds they can give no account, no more than of what they assert of S. *Polyxenus*, whom,

*Soph. ap.
Hier. t. 1.*

*Euf. l. 3. c. 1.
Æc. t. 1.
Prol. p. 13.*

*Paul. car. 24.
Phila. c. 88.*

*Boll. May.
t. 1.*

Paul. car.
34. 25.

S. Andrew's
Martyrdom.
Sur. Nov. 30
p. 653.

* An Extract
of it may be
seen in Dr.
Cave's Life
of this Apo-
stle.
Florent. p.
119

Greg. Tu.
c. 11.

whom, they say, came out of Spain into Achaia to be instructed by him.

S. Andrew having taken many People in the Net of the Gospel, confirmed the Truths he had Preach'd, by the Effusion of his Blood at Patra in Achaia, being condemned to be Crucified by *Ageas*, the Proconsul of that Province; which Sentence he soon after suffered, on November the 30th. All the particular Circumstances of his Death are very largely describ'd * in a Letter, attributed to the Priests and Deacons of Achaia, his Disciples, but the Authority of that Piece is not to be depended upon, having been condemned by all the Ancients, and being compos'd by Hereticks. In what Year after Christ's Death he suffered Martyrdom is not known; some fix it in the Year 95. in the Persecution of the Church under *Domitian*; but their Proofs are weak. His Body was interr'd at Patra, where he dyed, and afterwards removed to Constantinople, in the Year 357. where he was buried in the Apostles Church, the Place destin'd for the Burial of the Emperors, and Reception of the Apostles Reliques, by *Constantine*, when he built it. *Gregory of Tours* relates several Miracles done in several Places by the Reliques of this Apostle, and particularly that a kind of Oyl did miraculously issue out of his Tomb, sending forth a very pleasant and sweet Smell; which, if it came out in large Quantities, was a certain Prefage of a Fruitful Year. There was a Church at Patra, dedicated to S. Andrew, famous in the Time of *Justinian* the Emperor, which

which now is turn'd into a Turkish Mosque; and our Modern Travellers say, That there were several Churches dedicated to this Apostle, in and near that City, the Remains of two of which are still to be seen in those Parts.

S. Gregory the Great built a Monastery at Rome to the Honour of S. Andrew, and lived in it some time himself. He assures us, That this Apostle declared himself visibly to be the Guardian of it, by a great number of Miracles done in it. And *Arcadia*, the Daughter of the Emperor *Arcadius*, built a Church of his Name, with a Monastery adjoining to it, at Constantinople. Where there are also several other Churches and Monasteries bearing his Name. We have an Elogy of *Proclus*'s, Archbishop of Constantinople, and Scholar of S. Chrysostome upon this Saint; as also of *Epiphanius* the Monk, *Arsenius* Archbishop of *Corfu*, *Hesybins*, *Simcon* Metaphrastes, *Damianus* and S. Bernard. The Church hath always rejected the Acts, said to be written by S. Andrew, as spurious, or at least corrupted by the Hereticks. A false Gospel is also attributed to him.

Wheel. p.
315.

Greg. 1. 9 ep.
38.

10.
Monasteries
built in the
Honour of
S. Andrew.

Procl. or. 20.

Euf. 1. 3. c. 5.

The End of S. Andrew's Life.



S. JAMES.

The GREAT,

Apostle and Martyr.

S. JAMES, the Great, is usually so call'd, to distinguish him from S. James the Less, Bishop of Jerusalem: He was the Brother of S. John the Evangelist, and as we may credibly believe, his Elder Brother much, because he is always nam'd first, and is thought to be the Youngest of all the Apostles. If James the Less were younger than he, as it is very probable, we must hold, that the Great was born Twelve Years at least before our Saviour, whereas S. John was not born till Jesus Christ was about Eight Years old, as shall more plainly be made appear in its proper Place.

S. James and S. John were both of them the Sons of Zebedee and Salome, whom the Gospel reckons among those Religious and Holy Women,

1.
S. James
why so cal-
led.

2.
S. James's
Parentage
and Educa-
tion.

Matt. 20. 21.

Matt. 27. 56.

Mark 16. 1.

Luke 5. 10.

Mark 1. 20.

Basil. reg. fus.
8.

Epiph. 51.
c. 14.

3
James's first
knowledge
of Christ.

Jesus, That her two Children might sit, the one on his Right-hand and the other on his Left, in his Kingdom, hoping to gain that Preferment for her Sons in Christ's Kingdom, which she imagin'd should be Temporal, as might Recompence the Voluntary Loss they had sustain'd by forsaking all to follow him. She was one of those Women, that with Sorrow beheld the Sufferings of Jesus upon the Cross, that when he was Dead and Buried, by the generous Care of Joseph of Arimathea, prepar'd Spices and Oynments to anoint and embalm his Body, being a faithful Disciple to him both alive and dead. They were Inhabitants of Bethsaida, a City in Galilee, as were Peter and Andrew. They were of the same Trade and Profession, which was Fishermen, and were Partners with them. Origen prefers them before Peter and Andrew for Riches and worldly Abilities, because they had hired Servants to assist them in their Fishing: But this proves but a very little Difference, since they all drudged at the same Work, mended their Nets alike, and got a Livelihood by Fishing, as Basil observes. They were all of the Commonalty, without Learning or Study, and, 'tis probable, had never learn'd to read.

S. Epiphanius holds, That the Disciple of John the Baptist, who went with Andrew to Jesus Christ, was either James, or John his Brother, and so they were acquainted with Christ

superior authorizes not this Conjecture, all that can be reasonably asserted, is, that by Converſing with Peter and Andrew they had an early Conviction that Jesus was the Christ.

But whatever Preparatives James and John had for a speedy Belief in Christ, or whether it was miraculous, this is certain, from the Holy Gospel, That these two Apostles, being Fishing in the Lake of Genneſaret, with Andrew and Simon, Jesus was upon the Side of the Lake, thronged with the Multitude, and being desirous to preach the Word of God to them, he obtain'd leave to go into Simon's Ship, to do it, with more Ease to him, and Conveniency to the People, which stood upon the Shore to hear him; and when he had concluded his Discourse, as a Reward for the Use of the Ship, he ordered Peter and his Companions to launch forth and let down their Nets for a Draught. The ill Success of the former Night, which was the properest Season for Fishing, discouraged them from readily complying, but rather out of Complaisance, than Hopes they obeyed Jesus's Command; and having cast the Net, inclosed such a vast number of Fish in it, that none but that Power which Commands all things could have made so many have crowded into one Net. This Miracle so much astonish'd James and John, and convinced them so plainly of his Divine Power, that when he commanded them to follow him, they left not only their gainful Trade,

S. James called to follow Christ.
Luke 5. 11.

Mark 1. 19, 20.

P

NOTE:

THIS VOLUME HAS A VERY TIGHT BINDING
AND WHILE EVERY EFFORT HAS BEEN MADE

Trade, but their aged Father *Zebedee*, with his Servants and Ship, and followed him; preferring, like good *Abraham*, Obedience to the divine Command, before all the Endearments of nearest Relations, and forsaking all that they either had or were like to have, to rely upon that Power and Goodness which governed all Things; and so he became a constant Attendant upon him in his Ministry.

Mark 1. 29.

5.
S. James at
Peter's house
when his
Wives Mother
was cured.

Mark 5.
22—27.

6.
S. James at
the railing
of Jesus's
Daughter.

7.
Named with
John, Boanerges.

Of this we have a particular Evidence in that we find them attending upon him at *Peter's House*, where he cured his Wives Mother of the burning Fever. Indeed we do not see them in this particular to have acted any part, but being with him they were Witnesses of what he did and taught to the World, for which they were afterwards specially commissioned. And such was their careful and exact diligence in serving their Lord Christ, that we after find them marked with particular Badges of his Favour; for when *Jairus*, the Ruler of the Synagogue, had obtained of Jesus to come down to his House, and cure his Daughter who lay at the point of Death, and was really dead, before he could come to her, *James* was one of those particular Favourites who had the honour to see the miraculous Recovery of the Child, from the very jaws of Death. *James*, with his Brother *John*, were such zealous Preachers of his Gospel, that in approbation of their Diligence and Labour in that Work, he gave them the Name of *Boanerges*, i. e. Sons of Thunder, denoting not only their

cogent

cogent and pressing way of preaching the Gospel, but as a badge of his own favour to them, it being an usual way for God to give new Names to those Men whom he most approved of and delighted in, as he did to *Abraham* and *Jacob*; *James* also was admitted with his Brother to view that Transfiguration of the divine Glory, in his Transfiguration upon the Mount, and therein had a sight of that Glory which the Son had with his Father before the Foundation of the World. Here he saw *Moses* and *Elias*, and at the same time was fully satisfied of a Resurrection and a Life to come, by a proper Vision.

A little before the Death of our Lord, just before his last Passover, when Jesus had taken up firm Resolutions to go up to *Jerusalem*, tho' he was sure to meet with very unkind Entertainment from the Jews, by being Crucified and put to Death by them, yet not being delivered by that, he sent his Disciples before him to prepare some Refreshments for them in their Journey in a Village of *Samaria*, that was in their way. The *Samaritans*, who worshipped the same God with the Jews, and much after the same manner, yet contended, That Mount *Gerizim* was the proper place for God's Worship, and not *Jerusalem*, discovering either by his Disciples Discourse, or other Circumstances, that they were not of their Judgment, refused to give them any Entertainment, or suffer them to Inn among them. *James* and *John* being furiously angry at this inhospitable Humour of the *Samaritans*,

P 2

thought

8.

S. James at
the Transfiguration.

Luke 9.

51—56.

John 4. 20.

9.
S. James de-
sires to call
down Fire
from Hea-
ven upon the
Samaritans.

thought they deserved a remarkable Punishment for their uncivil Treatment of so great a Person as their Master was, and therefore asked him leave to call down Fire upon them, as *Elias* did upon the Captains and their Companies, for they had so great Faith as to believe, they should be able to do so great a Miracle, if he gave them leave, and allowed them to do it. But Jesus, who was the greatest Pattern of Patience and Meekness, stayed their misguided Zeal with a serious Reprimand, telling them, That tho' indeed they were his Disciples, yet they had not yet perfectly learnt the proper Temper of a Christian, who ought to behave himself with Mildness and Patience, not Revenge and Anger, at such Injuries as these. Nor did they less mistake his Office, who came into the World not to destroy Mens Lives for their sins, but to save them from their sins, and by a patient forbearance convince them, and win them from them. Wherefore, as if he regarded not their Incivility, he went to another Village, to try whether he should find any better tempered Men in it.

Mat. 20.
17 --- 19.

Mat. 20.
20 --- 22.

In this Journey to *Jerusalem*, Jesus by the way discoursed to his Disciples concerning his Death and Resurrection, after which he should be exalted to his Glory, and enter upon his spiritual Kingdom; which when *James* and *John* heard, they being desirous to be chief in it, put their Mother upon presenting a Petition to him, That her two Sons might sit the One on his Right Hand, and the other

on

10.
S. John puts
his Mother
upon a king,
That he and
his Brother
might sit on
Christ's
Right Hand
and Left in
his Kingdom.

on his Left in his Kingdom. Jesus being sensible that it was his Disciples that spake by their Mothers Mouth, turned his Speech to them, and said, That they did not consider what they asked; such great Honour must be purchased dear. Can they drink of the bitter Cup of Persecution and Torments which he himself was to drink of? Could they follow him, bearing the Cross, and be baptized in Blood, as he himself was to be? They replied, That they were willing, and through his Grace should be able. Jesus then answered them, since they were so willing to tread in the steps of his Sufferings, they should have that Honour; but as for their desire to sit on his Right Hand and Left, he could not, as Man, give them any promise of it, but it shall be given to those for whom it is prepared by his Father; and if their Actions and Sufferings for the Gospel qualify them for it, they are as likely to enjoy it as any other. This favourable Answer to the Two Brethren incensed the other Ten against them, as tho' they had robbed them of their Dignity, and ambitiously gotten a pre-eminence over them: But Jesus, to pacify their troubled Minds, told them, That tho' in Earthly Kingdoms pre-eminence laid a Foundation for Tyranny, and Men by being in subjection had reason to be troubled, because they were made Slaves to Superiors, yet it was not so in his Kingdom; Preferment there was the greatest Servitude, and they that were in the highest places were to minister to all the spiritual Wants of their

Inferiors, condescend to their Infirmities, and become all things to them for their Salvation. The chief in the Christian Church, is the greatest Servant and Minister of all.

Mark 13.
31 4.

11.
S. James en-
quires about
the Ruin of
the Temple.

Mark 14.
33—37.

12.
S. James pre-
sent at
Christ's ago-
ny in the
Garden.

John 21. 2.

13.
S. James a-
rising in
the Sea of
Galilee after
Christ's Re-
surrection.

Being at *Jerusalem* some few Days before the Passover, and with their Master when he foretold the Ruin of the Temple, *James* and *John* were some of those that enquired of him, When it should happen? Whether there should be any certain and evident Pre-
sages of it? Being moved with the same fear or curiosity with *Andrew* and *Peter* about this lamentable Calamity, which should befall their Brethren and Nation.

Just before the apprehension of Jesus in the Garden of *Gethsemane*, *James* and *John* were particularly separated from the rest of their Disciples to be Spectators of the bitter Agony that Jesus underwent there from the Thoughts of his Fathers Displeasure, and bitterness of that Cup of Torment, which he was to drink off for our sins, when his Soul was filled with deadly sorrow, and his Body sweated Drops of Blood, as a sign of it; but their sleepiness prevented their beholding his Sufferings, where they might perhaps better have seen how much it costs to redeem Souls, then upon the Cross.

Some Days after the Resurrection of Christ, *James* and *John* went a Fishing, with some other Disciples, in the Sea of *Galilee*. *S. Clemens* of *Alexandria* says, That after Christ's Ascension, *S. Peter*, *James* and *John* assumed no pre-eminence above the rest, altho' Jesus Christ

Christ had preferred them before the rest in many Actions while he was upon Earth, but they chose *James* the Just Bishop of *Jerusalem*.

How *James* the Great was employed either by our Lord's Command or by the Agreement of the Apostles, in promoting and preaching the Gospel after Christ's Ascension, we have no account from any credible History. The Addition to *S. Jerom's* Catalogue of famous Men, tells us, That *S. James* preached the Gospel to the Twelve Tribes of the Jews in their several Dispersions up and down the World, tho' it is most probable he preached chiefly in *Judea*, because he was martyred at *Jerusalem* not many Years after Christ's death, and so tasted of the Cup of Christ's passion, the first of all the Apostles.

The manner of his Suffering was thus: *Herod Agrippa*, the Grandson of *Herod* the Great by *Arifobulus*, being lately made King of *Judea*, came down to his Government, and being desirous at his first Entrance upon his Kingdom, to do something that might extremely ingratiate himself with the Jews, he fell upon the Christians, whom the Jews hated as mortally, as they did their Master, and would gladly have brought them all to the same end. *Agrippa* therefore bent all his Power against the Church, and that he might ruin it at one Blow, he seized upon *James* their Bishop, and Beheaded him. He was the main Pillar of the Rising Church, his great Zeal in

11.
S. James
preached in
Jud. a.

Sophr. c. 54

Act. 12. 1, 2.

15.
S. James's
Martyrdom.

*Chrys. in
Mat. 16. 56.*

preaching the Gospel had made him very odious to the Jews, every Conversion to Christianity being reputed by them as their Loss. Their Odium led *Herod's* Hand to take him off, so that that Zeal for Jesus Christ and his Truth, which raised him above all Earthly Things, was the cause of his Ruin in this Life, but the acquirement of Glory in a future.

Eusl. 2. c. 9.

16.
The Officer
that apprehended him,
suffered
with him.

S. Clemens of Alexandria relates a memorable Story, which he received, by Tradition, from the Christians of his time, concerning the Officer who apprehended him, and brought him before his Judges; That he seeing the undaunted Courage, by which he gave Testimony to the Truth of the Gospel, was so affected with it, that he became himself a Christian, and owning the Faith of Christ was condemned to be Beheaded with the Apostle. As they were both led together to Execution, he begged Pardon of *S. James* by the way, for apprehending him. The Apostle paused a little to consider, not whether he should pardon him, but whether he should acknowledge him for a Christian, who had not been baptized; but God immediately revealed it to him by his Spirit, That Martyrdom supplies the want of Baptism; whereupon he embraced him, saying, *Peace be with you*, and kissed him, and so they were Martyred together.

17.
Time of
his Death.
Acts 12. 7.

The Death of *S. James* happened Nine Years after the Death of Jesus Christ, but Eleven

Eleven according to others, and about the Passover. He was the first Martyr amongst the Apostles, as *S. Steven* was among the rest of the Saints, and so they were both, in some sense, the first Fruits of the Martyrs. By his Death was our Saviour's Prediction verified, That he should drink of the Cup he drank of. The Church indeed by his Sufferings lost one of her main Pillars, upon which the Jews thought she stood; but after his Death it remained no less firm than before, that all her Enemies may see, that it is not founded upon the Authority of Men, but upon the Rock JESUS CHRIST; which is the Reason that the Church hath never been unwilling to lose her Chief Members, that God may not only have the glory of their Deaths, but be seen to be their Supporter and Defender against their Enemies Malice and Power.

Epiphanius says, That *S. James* lived a very holy and exemplary Life, in much Abstinence and Temperance. He led a single Life, never Bathed, Eat neither Flesh nor Fish, and wore only one single Coat and a Linnen Cloak. All the Churches of *Spain* affirm, That he preached the Gospel first in their Kingdom; but they bring no proof, either Ancient or Authentick for it, and many things make against it.

After *James's* Death, the divine Vengeance closely pursued *Herod*, and severely punished him for shedding the innocent Blood of this Holy

*Hier. in
Ez. c. 43.*

*Eph. 5. 8.
c. 4
18.
5. James's
courage of
Life.*

*Eusl. 2.
c. 10.*

19.
Herod's
Death.

Acts 12.
21—23.

Jos. Act.
L 19. C. 7.

Holy Apostle; for, departing from *Jerusalem*, he went to *Cesarea*, and there, as *Josephus* relates, celebrated Sports, in Honour of *Cesar*, his Patron and Benefactor. Upon one of the greatest of these Days, when all the Nobility of those Parts, and Multitude, were gather'd together in great numbers to see the Shews, he Rode, attired in most splendid Robes of Gold and Silver interwoven, which, by the reflexion of the Sun, almost dazzled the Eyes of the Beholders, presented himself before the whole Assembly, and made an elegant Oration to them. His Flatterers extolled it as the Voice of a God, and not a Man, as though nothing but a Divine Rhetorick, could have uttered such noble and lively Expressions. *Herod*, proud of such Encomiums, rebuked not their vain Words; but, as if they had really made him what they pretended to think him, was willing to believe himself more than a Man. God, who cannot bare such Rivalry, seeing this piece of Arrogancy in an Enemy of his Gospel, immediately smote him by his Angel, with an incurable Distemper, and he was devoured of Worms, and so died.

20.
S. James's
Body.
Bar. 16.
Ecc. 1.

S. James his Body was Entered at *Jerusalem*; and after, as some say, translated to *Iria*, in *Gallisia*, in *Spain*, and thence to *Compostella*, where it is still said to remain, and do many Miracles: But since

we

we have none other proof of either, but from the Romish Legends, we must not give any encouragement to the Reader to believe what is not probable.

Sur. 25.
Julij.

The End of S. James the Great's Life.

S. JOHN,



S. JOHN.

THE

Apostle and Evangelist.

S. JOHN, the Evangelist, was the Brother of James the Great, the Son of Zebedee and Salome. Several have believed that he was that Disciple of John the Baptist, who went with S. Andrew to Jesus, and so much the rather because he is not named; for S. John in his own Writings modestly conceals his own Name, tho' he is particular enough in the mention of others. His Conversion to Christ is uncertain; but the miraculous Draught of Fishes at Jesus command, made them all Captives to his Will and Doctrin who were present at it; and from that time John, with the rest of his Partners, became inseparable Companions and Attendants of him, leaving his Father and all Worldly Concerns to follow him. He was present at the Cure of Peter's Wives Mother, the Raising of Jairus's Daughter, and the Transfiguration in the Mount, with his Brother James.

Jesus Christ, when he called him to the Apostleship, gave him, with his Brother, the Name

A.C.
XXX.

1.

S. John's
Pedigree and
Relations.

Luke 5.
11.

2.

S. John
made Christ's
Disciple and
Favourite.

Mar. 1. 29.
Mat. 17. 1.

~
A.C.
XXXI.
~

Mark 3. 17.

3.
S. John
named, with
his Brother,
Boanerges.

Name of *Boanerges*, i. e. the Sons of Thunder, to shew the strength and greatness of their Faith, and because they were designed to publish the Majesty of God through all the World, not to fear the power of Man, but to exalt themselves above them. This Surname was more especially attributed to *S. John*, who was indeed the Son of Thunder, because he so clearly taught the Divinity of Jesus Christ in sublime Words, and hath made manifest the flashes of the Truth of those divine Secrets, which, like Clouds, deprive us of their Splendor.

This holy Person was thought the youngest of all the Apostles, being about 25 or 26 years old when he was called; and the length of his Life, after Christs death, proves, that he was very young when he first became his Disciple. But he was equal in Piety and Wisdom to those who were much more Ancient. His holy Life made him honourable in all the World, which was to him instead of old Age, and his Prudence instead of Gray Hairs. He had in his Youth such a pure and blameless Life as is not ordinarily granted to others, but in old Age and after long Exercise in Virtue.

Jesus Christ had a particular Affection for him, and loved him more than any of the Apostles, insomuch that when he speaks of himself, he saith, *That he was the Disciple whom Jesus loved*, *S. Austin* believes, That Jesus Christ shewed him a particular Kindness, that he might give the greater Authority to those great Truths, which he was afterwards to de-

5.
S. John cal-
led the Be-
loved Disci-
ple, and why.

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A.C.
XXXI.
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Hier. ep. 5.
Aug. in Jo.
b. 124.
John 13. 23.
19. 26.
Aug. in Jo.
b. 119.

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A.C.
XXXII.
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Mark 9.
38—40.
Luke 9.
49, 50.

6.

S. John re-
bukes a Per-
son for cast-
ing out De-
vils in Jesus
name.

deliver to the World; and *S. John* deserved this Love, not only because he loved Christ above all, but because he was very peaceable and meek, and so extremely like Christ himself.

S. John thought he gave his Master a sound proof of his Love to him in hindring a Person, who was casting out Devils in the Name of Christ, to do it, because he was not of the number of Christs Disciples, and after told Jesus what he had done. But Jesus, tho' he did not reprove him for it, as if he had been guilty of a Fault, knowing that he did it out of true Love and Zeal to him, told him by way of Instruction, That there was no cause why he should hinder him, tho' he did not constantly follow him as they did, because 'twas a sign that he had some degree of Faith in him, as the Saviour of the World; that he had a veneration for his Name, which he used in so solemn a Work, and that indeed he was of their Party and one of his Disciples, though he did not so openly profess it, because none can do a Miracle in my Name, but he must speak honourably of me, and in so doing, in some measure, act with us and for us.

S. John shewed a particular respect and love for Jesus, as well as his Brother *James* did, when seeing the uncivility and unkindness of the *Samaritans* to him, he desired to call for Fire from Heaven, after *Elias's* Example, to consume them, as unworthy to live, who denied reception to the Son of God. Nor did it proceed from any thing, but a singular Affection to him, that he desired to sit with his Brother

Luke 9.
51—56.

7.
S. John's an-
ger at the
Samaritans,
&c.

Mat. 26.
21—28.

A.C.
XXXII.

Mar. 13. 3, 4.

Luk. 22. 7, 8.

8.
S. John pre-
pares Christ's
last Passover.

John 13. 27.
21. 20.

9.
S. John leans
on Christ's
bosom, and
asks who
was to be-
tray him?

Brother on his Right Hand and on his Left in his Kingdom, being ambitious of a near Enjoyment of him in his Glory, and accounting it all his Happiness to have the Marks of his Favour, as well in the future as in this present Life. He also was one of them, who a little before Christ's Passion, asked him, When the Ruin of the Temple should happen? which he had a little before foretold.

When our Saviour celebrated his last Passover with his Disciples, at the end of which he delivered to them the sacred Memorials of his Death and Sufferings for them and all the World, *John* was sent with *Peter* to find out a convenient place for it, and provide all things necessary for that solemn Rite. Some of the modern Greeks have asserted, That it was at S. *John's* House where this last Passover was kept, but there is not the least umbrage for such a Conjecture to be found in the Scripture; but tho' the Person be not indeed named, there is sufficient proof it was another Person, and 'tis scarcely imaginable that S. *John* should have an House at *Jerusalem*.

At this last Paschal Supper, wherein Christ left us the Pledges of his Love, he gave *John* a particular Mark of his Favour in suffering him to lean upon his Bosom, as he usually did, saith S. *Austin*, when he Eat with him. S. *John* repeats this Circumstance several times; and the more ancient and solid Fathers make many Remarks upon it. They deduce from it a proof, or at least a figure of that spiritual and

A.C.
XXXII.

John 13.
24. 26.

Hier. in *Joan*.
l. 1. c. 14.

10.
S. John at
Jesus's Agony
in the
Garden.

Mat. 26. 56

John 13.
15. 17.

and ineffable communication of divine Knowledge which the Word imparted to him, that having been filled with the most sublime Truths and heavenly Mysteries from the Bosom of the Son of God, he might discover them to Men by his Gospel, Revelation and Epistles. They say, that he related this particular Favour, lest Men should think he attributed to himself what he had received, or was the Author of those divine Mysteries which were revealed to him by the Spirit of God. While S. *John* lay in this posture upon his Master, he, by the instigation of S. *Peter*, asked Jesus, Who of them it was that should betray him? And received, by Signs, tho' not in Words, that it was *Judas Iscariot*, the Son of *Simeon*. S. *Jerom* says, S. *Peter* dare not ask his Master himself.

After the Supper, Jesus went into the Garden of *Gethsemane*, with his Disciples, where he took *Peter*, and *James* and *John*, to be Witnesses of his Agony, and of that Sorrow he voluntarily endured to comfort us under our involuntary Grievs. When Jesus was, by the Treachery of *Judas* betrayed and delivered into the power of the Jews, the Disciples forsook their Master, and for fear fled from him. S. *Chrysostom* says, That *John* never left him; for tho' the Evangelist S. *Matthew* says, All the Disciples forsook him and fled, yet such general Expressions in Scripture frequently admit of Exceptions; and indeed it is not easie to imagine that he should fly, and yet go along with Jesus into the Palace of *Caiaphas*, as the

Q

Fathers

Chryst. in
Mat. b. 85.

A.C.
XXXII.

John 19.
25—27.

11.
S. John at
Christ's Cru-
cifixion, was
made Guar-
dian of the
Virgin Mary

John 19.
34—37.

12.
S. John saw
Christ's Body
pierced.
Exod. 12. 46.

Mark 16. 1.

Fathers believe he did, understanding by the Disciple, that was known to the High-Priest, and let in *Peter*, to be S. *John*, tho' there be no certain proof of it.

And yet it seems something probable, that *John* accompanied Christ in the former part of his Sufferings, who alone attended upon him at his Crucifixion, and there received that singular Testimony of Christ's affection to him, that he left the care and guard of his Mother to him, and that with a Charge to give her the Honour and Respect of his own Mother; which S. *John* did faithfully, taking her to his own House, from that very hour, and having a special care of her ever after.

S. *John*, tho' full of sorrow and inexpressible grief for the Death of his Master, ye left not the Cross till he saw how his Master's Body was disposed of, and how used: And from him it is that we know, that tho' the Legs of the Thieves that were crucified with him were broken, yet, according to the Types of Scripture, no Bone of his was broken, but his Side being pierced with a Spear, as *Zachary* had foretold, chap. 12. 10. there gushed out of it Blood and Water; and so, as he had fulfilled all Righteousness while he was alive, so were the Prophecies of Scripture, concerning the Death of the Messiah, fulfilled in him.

Upon the Day of Christ's Resurrection *Mary Magdalen* came early to the Sepulchre, and not finding Christ's Body, which they came purposely to anoint, she went immediately, in great haste, to *John* and *Peter*

A.C.
XXXII.

John 20.
1—10.

13.
S. John visits
the Sepul-
chre after
Christ's Re-
surrection.

John 20. 19.

John 21. 2, 7.
20. 23.

14.
S. John first
discovered
Jesus at the
Sea of Ga-
lilee.

to tell them of it, supposing that his Body had been taken away by some unknown Person, and hidden from them. The two Apostles hearing this were much concerned, and ran immediately to the Sepulchre to be fully informed of the truth of it. *John* being not only the younger, but more zealous, out-ran *Peter*, and came first to the Sepulchre, and looking into the Sepulchre saw the Linnen-Cloaths wherein his Body was wrapped up, lying by themselves, which when S. *Peter* came and had considered on, they both concluded that his Body was stoln, being ignorant, as yet, that he was to rise again from the Dead, tho' they were afterward convinced of it by Christ's frequent appearance to them.

Some few Days after this S. *John* was a Fishing with other of the Disciples, at the Sea of *Tiberias*, and as they were Fishing Jesus appeared to them upon the Shore, but in such a form as that he was unknown to the Disciples at first; till after some Discourse with them about their Fishing, and Instruction from him about casting their Net, by which they got a great Prey, *John* first discovered that it was their Lord, and told S. *Peter* of it, after which they hasted all to Shore and Dined with him. When Dinner was ended S. *John* followed Christ, as he walked along the Shore and questioned S. *Peter* about the sincerity of his Love thrice, which when he had done, *Peter* turning him saw *John*, and asked Jesus, What should become of him? Supposing, that since that Apostle

A.C.
XXXII.

Bil. de Trin.
1. 6. p. 43.
J. Dom.
trans. p. 360.

cl. Alex. in
Euf. 1. 2. c. 1.

A.C. 3.
1. 10.

15.
S. John healed the Cripple at the Temple.
[etc.]

was always his best Beloved, he would particularly protect and defend him. Jesus gave such Answer as made the Disciples think that John should not die, but remain in the Body till Christs coming to Judgment. And some Fathers, as Hilary, Damascene, &c. were of the same Opinion; but S. John himself tells us, That no such thing was meant by it, but those Words had another sense.

Clemens Alexandrinus says, That after Christs Ascension, Jesus communicated the knowledge of his Doctrins to S. James the Great, S. John and S. Peter only, who instructed the rest in them, and they the 70 Disciples; as also, that S. Peter, James and John, tho' preferred before the rest of the Disciples by our Saviour himself in many respects, yet did not challenge any pre-eminence to themselves, but chose James the Just Bishop of Jerusalem. Some time after the Apostles had received the Gifts of the Spirit on the Day of Pentecost, S. Peter and S. John went up together to the Temple to pray, and healed the Beggar who had been Lame from his Mother's Womb. This Miracle awakened the Minds of the People with admiration, and prepared their Souls to believe in the Power by which it was done, but incensed the Rulers so much that they seized upon the Apostles, and put them into Prison. The next Day they had their Liberties given them, but with a strict Prohibition of not preaching in the Name of Christ. But they declared, That they were appointed Witnesses by God of what they had heard and seen,

and

A.C.
XXXII.

and must obey God rather than Man; yet they dismissed them with further Threats, and they went to their Brethren and declared what had befallen them; not long after this, as the Apostles still continued preaching the Gospel, notwithstanding the menaces of the Jews-Rulers, they were again apprehended by them, who being very angry at their former Disobedience, consulted to put them all to Death; but Gamaliel, a learned Doctor of the Law, by his prudent and sage Advice, prevented the execution of their bloody Design, so that they only scourged them and let them go, adding the former Prohibition.

All the Christians, which were at Jerusalem, being dispersed after the death of Steven, and upon the account of the Persecution that followed it, except the Apostles, S. Philip the Deacon went down to Samaria, and by his Preaching converted and baptized many there; but because the Baptism they received did not confer the Gifts of the Spirit upon them, Peter and John were sent down to bestow the Spirit upon them by Imposition of Hands; which having performed, they returned again to Jerusalem, preaching in many Villages of the Samaritans as they went along.

How long S. John stayed at Jerusalem after his Arrival there, is not known. S. Paul three years after his Conversion went up to Jerusalem, but found there only Peter and James the Less, John was gone, but whither, it is nowhere discovered to us, either by sacred or other Writers.

16.
S. John and Peter confirm the Samaritan Converts.

A.C.
XXXIV.

A.C.
XXXVII.
Gal. 1. 18, 19

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A. C.  
LI.

17.  
S. James at  
the Council  
at Jerusa-  
lem.  
Gal. 2. 9.  
Chryf. in  
Gal. 1. 1.

However, we find him at *Jerusalem* again at the Council held there about the Dispute at *Antioch*, concerning the Legal Rites imposed on the Christians by some, as necessary to salvation. Here he acted as a Pillar of the Church with Authority, but seems to have inclined to the Jewish side, submitting to the observation of the Law in condescension to the Jews weakness. S. Irenæus says, That he was a strict Observer of it; and adds, That he celebrated *Easter* upon the 14 Day of the Moon, and by his Example made it so to be celebrated a long time in the *Asian* Churches, as if of divine Institution.

18.  
S. James  
preached in  
*Parthia*.

After this Council we know nothing of him till the Persecution of *Domitian*, for the Account *Prochorus* gives of him is fabulous. Some assert, That he preached to the Jews in *Parthia* and *India*, because S. *Austin* cites his first Epistle under the Name of an Epistle to the *Parthians*, but this is a small proof.

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A. C.
LXII.
~~~~~  
Euseb. 3. c. 11

19.  
S. James at  
*Jerusalem* at  
the Election  
of *Symeon*.  
Euseb. 3. c. 1.

S. *John*, who as the other Apostle, went up and down the World preaching the Word of God, did, about the Year 62, make a Journey to *Jerusalem* to chuse a Bishop for that Church in the place of *James* the Less, who was not long before martyred; for, *Eusebius* says, That all the Apostles that were then alive (and most of them were yet surviving) met at *Jerusalem* for that end, and elected *Simæon* the Son of *Cleophas*, our Lords Kinsman, with one consent.

In that Division, which was made either by Lot or by the direction of the Holy Spirit,

in

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A. C.
LXVII.

Euseb. 5. c. 24.
Chryf. in
Eph. b. 1.
S. Ath. b. 34.

in what Parts of the World the Apostles should severally bestow their Labours, it is said that *John's* Lot was in *Asia* the Less, but he could not be there till about the Year 66 at soonest; after which time it is very probable he preached in *Asia*, and resided a long time at the chief City of it *Ephesus*. But 'tis evident that he touched there in some former Voyage, because the Holy Virgin died there. After her Death, *Mary Magdalen* continually attended upon S. *John*, and died at *Ephesus*; for all the other Apostles, except S. *Paul* and *Barnabas*, carried some Woman with them to take care of their Necessaries, it being ordinary among the Jews so to do, and not at all scandalous. S. *John's* continual Residence at *Ephesus* caused him to be called sometime the Bishop of it. But since the Apostolick Authority was superior to that of Bishops, he did not tie himself to the Church of *Ephesus* in particular, but took care of all the *Asian* Churches. His abode at *Ephesus* did not deprive *Timothy* of his Episcopal Authority, which S. *Paul* had conferred on him before S. *John* came thither, for the Charity and Humility of those two holy Men, made up all Differences upon the account of their Jurisdictions. The Bishops of *Asia* acknowledge *Timothy* for the first Bishop of *Ephesus* in the Council of *Chalcedon*, and it is evident that the Angel of the Church of *Ephesus* reproved by S. *John* in his Revelation was not himself, but some other Person created sometime after he was banished from thence.

Phet. c. 275.
1 Cor. 9. 5.
Hier. in Mat.
27. 55.

Paul v.
Chryf. p. 138.

20.
S. John
preached to,
and govern-
ed in the
Churches of
Asia the
Less.

Conc. 1. t. 4.

Rev. 2.
1 — 6.

A. C.
LXVII.

Hier. de
vir. ill. c. 9.
Tert. in Mar.
l. 4. c. 5.

Euf. l. 3. c. 23.

Some re-
markable
Actions of
S. John.
Euf. l. 5. c. 18.
Soz. l. 7. c. 27
Tert. de
bapt. c. 17.

Epiph. 51.
c. 2.

30. c. 24.

S. Jerom says, That S. John founded and governed all the Churches of *Asia*; and *Tertullian* adds, That he placed Bishops in all that Country, which can't be true literally, since S. Paul and S. Peter founded several Churches there, and without doubt settled Bishops in many of them, as he did *Timothy* at *Ephesus*. Yet thus far it may be true, in that S. John did really found the greatest part of the Churches of that Country, and settled or confirmed the rest; and perhaps by reason of his great Age might put new Bishops into most if not all of them; for so long as the Apostles lived, they chose the Bishops into the Churches they presided over, by the guidance of the Spirit.

Apollonius, who defended the Church in the beginning of the Third Age, tells us, That S. John raised a Man from the Dead at *Ephesus*, and deposed a Priest of *Asia* for writing the fabulous Voyages of S. Paul and *Thecla*, altho' he composed that Work in honour of S. Paul, to whom he attributes them. S. *Epiphanius* affirms, That S. John was carried into *Asia* by the special conduct of the Holy Spirit, to oppose the Heresies of the *Ebionites* and *Cerinthians*, who taught and maintained, That Jesus Christ was a meer Man, while he was here. *Irenaeus* relates a Story of him, who says he had it from S. *Polycarp* the Disciple of S. John, That coming one Day to bath himself, contrary to his Custom, by the instinct of the Spirit he met with *Cerinthus* the Arch-Heretic in the Bath, whom he no sooner espied, but he got him away

away in all haste, saying, Let us fly, lest the Bath fall upon our Heads, because the Enemy of God and his Truth is in it; by this his Example teaching us to avoid the Society of such as abuse and corrupt the Truth.

This is all that we know of S. John, till the 2d Persecution of the Church, which began according to the usual account in the Year of Christ, 95. and 15th Year of *Domitian*, and ended the next Year with the Death of that Prince. This Persecution was more famous for nothing, than the Sufferings and Martyrdom of S. John; the Courage by which he conquered all the power of his Persecutors, shews, that the Eternal Word, which he preached to others, did really abide in him. 'Tis said, That the Calumnies which were brought to *Domitian* against him, as a Disturber of the Peace of the Empire, caused him to order the Proconsul of *Asia* to send him bound to *Rome*, where he treated him with all the Cruelty Rage could suggest; for he commanded him to be put into a Caldron of scalding Oil, in the presence of all the Senate. But Jesus Christ, who favoured him above all the Apostles, so preserved him in this danger, that he felt no harm from it, but as if he had only been anointed, as the *Athleta* were, he came out more vigorous and active than before, giving him thus the Honour of Martyrdom without suffering the Torments of it, or leaving him in the power of Men to hurt his precious Life. In this manner was it fulfilled that his Lord had foretold, That he should drink of

Euf. l. 3.
c. 28.
Iren. p 234.

A. C.
XCV.
Amb. Pf. 36.

22.
S. John's sufferings under *Domitian*

Hier. in Jo.
l. 3. c. 14.

Ufuard. Ado

Hier. in Mat.
20. 23.


 A.C.
 XCV.

 Euf. l. 3. c. 31

of the Cup of his Passion. And hence it is that the Ancients give him the Title of a Martyr; for tho' Martyrdom had no Power over him, yet he yielded his Body to all its Torments, and was willing to die for Christ; and as the Children cast by *Nebuchadnezzar* into the burning fiery Furnace were Martyrs in their intentions, tho' the Fire consumed not their Bodies, so was *John* really a Martyr in Will, tho' not in Sufferings, God saving him by his Power, beyond his hopes or desires from his Enemies malice.

23.
 S. John banished to
 Patmos.
 Hier. in Mat.
 p. 59.

Bibl. Patr.
 t. 1. p. 579.

Iren. l. 5.
 c. 30.



24.
 His Revelations given
 to him in
 Patmos.

Domitian being disappointed considered not the Miracle, but since he could not do what he would, would do as he could, and therefore immediately banished him into the Isle of *Patmos*, which is one of the Isles of the *Sporades* in the *Aegean* Sea, to be employed in digging in the Mines, as *Victorinus* says, the usual Labour of Persons banished thither for any Crime. In this disconsolate place God filled his Mind with spiritual Comforts, and as if he had been translated from Earth to Heaven, opened the Cabinet of Glory to him, giving him those excellent Revelations by several Visions, which are continued to us in the Book of that Name.

Some of the Ancients observing the mysteriousness and obscurity of that Book, have doubted whether it ought to be admitted into the Canons, because they were uncertain whether it were really *S. John's* Writing or no; but this being made plainly to appear, scarce any Body since the 4th Age hath scrupled to receive

receive it as Scripture. *S. Dionysius* of *Alexandria*, who objected against the obscurity of it, and doubted whether it was written by *S. John* the Apostle or some other of that Name, respected it as a Book divinely inspired, because of the value others had for it. He was persuaded that it was not less admirable, because it was obscure; For, saith he, tho' I do not understand the Words, yet I believe, that some great Mysteries lie couched under them. I do not pretend to judge of the Verities, or measure their depths by the shallowness of my Understanding, but attributing more to Faith than Reason, believe them to be above my apprehension, and reverence them the more, because I comprehend them not. And with the same respect doth *S. Jerom* speak of this Book.

S. John in this banishment, as an ancient Father observes, seeing himself condemned to great Pains and Labour in an Age not able to undergo any Hardships, despaired of Life and hoped to die; but God undeceived them by revealing to him, That he must prophesie before many People, and Nations and Tongues, and Kings, by which his enlargement was foreshewn, which happened soon after; for *Domitian* being slain, the Senate disannulled all his Acts, and *S. John* was brought back from *Patmos* under the mild Reign of his Successor *Nerva*, and returned to *Ephesus*, where he lived in his old Age among his affectionate Friends. At his return he found *Timothy* dead, Bishop of it, and the Bishops of his


 A.C.
 XCV.

 Euf. l. 7.
 c. 25.

Hier. ep.
 103.

Vid. in P.
 ap. p. 579.

Rev. to. II.

25.
 S. James in
 banishment
 promised
 Liberty.



his Province desired S. John to take upon him the care of the Church, which he accepted, and governed it, till the Reign of Trajan. He was 90 Years old when he took upon him this care, and notwithstanding his Age went many Journeys into the neighbouring Provinces to ordain Bishops and settle and confirm Churches, as occasion required. One of the last he made Bishop, was S. Polycarp Bishop of Smyrna, his Scholar. Thus he did indeed govern all the Churches of Asia, as we have seen some Fathers affirming.

Euf. l. 3.
c. 23.

At this time happened that memorable Story, which tho' sufficiently and commonly known, yet is so edifying in it self, and shews so much of S. John's Love and Charity, that I can't forbear relating it entire. S. John coming to a certain Village near Ephesus, and preaching there, observed, among the Company that crowded to hear him, a young Man of a large Stature, fair Countenance and brisk Parts, and loving him, as his Master had a young Man mentioned in the Gospel; he called to the Bishop of the place, and in the presence of all the People assembled, gave him a special Charge of him in these words: I commend this young Man to thee with all the seriousness I can, and trust him to thee, as a great Treasure in the presence of Christ and his Church, conjuring thee to take all the care possible of his pious Education and Instruction. The Bishop having received him, and promised him to do as he enjoined him; he repeated the same Words, and conjured him a second

26.
S. J. bn's
life and care
of a certain
young Man,
Mark 10.
21.



cond time not to be negligent of him, and then returned to Ephesus. The Bishop taking him, carried him directly to his own House, and having great hopes of him, entertained him kindly, instructed him carefully, gave him all Encouragements to live virtuously, and at length baptized and confirmed him. After this, as if the Sacraments he had received, would guard him from all Temptations, he began to have less care of him, and trouble himself little or nothing to preserve him. The young Man by this means being left at great Liberty, fell into the Company of the Youth, his old Companions and Un-reformed, who, inviting him to their merry Meetings and Revels, drew him from his regular Life, to delight in the carnal Pleasures and Vices they were accustomed to. Then they carried him with them to Rob and Steal in the Night, and so by degrees alluring him by smaller, to the commission of greater sins, he became, through the violence of his natural Temper, a most profligate and lewd Debauchee, and as a furious Horse having strayed out of the way, runs furiously on Precipices, so did this young Man pass on to Hell, and despairing of salvation, he resolved to deny himself nothing pleasing to his carnal self, nor stickle at any Wickedness. Taking therefore his Companions with him he formed them into a Troop of Thieves, and became himself the Captain of them, as the most wicked, cruel and desperate of them all. Sometime after, the Necessities of the same Church obliged the Christians of it, to desire

A. C.
XCVII.

desire S. John to come down to them, who accordingly complying came, and having settled the Affairs of the Church, went to the Bishop, and required the young Man he had trusted to his care, in these Words, *Restore me the Treasure which I trusted to you in the name of Christ and his Church.* The Bishop was surprized at the Demand, thinking he had required Mony of him, which he never had received any from it. Then John added, That he required the young Man of him, whose Soul he had trusted to his Care. The Bishop kissing his Eyes, told him with Tears and Sobbs, that he was dead. How sayest thou, replied S. John? Of what Death died he? The Bishop answered, he is become a wicked, loose Man, and which is worst of all, a Thief; and instead of being at Church, he dwells in a Mountain, where he is encamped with his Troops of Robbers. The Holy Apostle hearing the Words rent his Cloaths, and fetching a deep sigh, said to him (smiting his own Head) I perceive, I left you a faithful Guardian of your Brothers Soul. Bring me an Horse and a Guide; and immediately going out of the Church, rid to the place where he was. Being come, the Sentinels of the Thieves took him, and he, neither endeavouring to fly nor save his Life, cried out, I came for this purpose, carry me to your Captain; who waited for him as some Prey. But as soon as he perceived that it was S. John, he was ashamed, and got him away. The Holy Saint forgetting his Age and Weakness, pursued him with all

A. C.
XCVII.

all his might, crying after him, "My Son, why run you from me? Why run you from me, who am your Father, an old Man and without Arms? My Son have pity on me, do not fear, but re-assume your hopes of salvation; I will answer to Jesus Christ for you, I will willingly die for you, as Christ hath done for us all, I will give my Life for thee; stay and believe me, Jesus Christ hath sent me to thee. The young Man hearing this, stopped his Flight, holding down his Head for shame, casting away his Arms, and then falling a trembling wept bitterly, as he went to him. When S. John drew near to him, he embraced him, and by his multitude of Sighs and Tears testified his Repentance, hiding his Right Hand, as defiled with sin. The Holy Apostle assured him again, with an Oath, that he would by his Prayers obtain Pardon of his Saviour for all his sins; and with wonderful condescension falling on his Knees at his Feet took him by the Right Hand, which he hid, and kissed it, as being purged from all Uncleaness by his penitent Tears; so he led him to the Church, where all the Faithful were assembled, that all of them might be Witnesses of his Repentance. After this he made incessant Prayers to God for him, underwent long Fasting and Mortification with him, comforted his Mind with divers places of Scripture as with an holy Charm, and never left him till he restored him to the Church, and he had received the Sacraments, as Pledges of the Remission of

A. C.
XCVII.

desire S. John to come down to them, who accordingly complying came, and having settled the Affairs of the Church, went to the Bishop, and required the young Man he had trusted to his care, in these Words, *Restore me the Treasure which I trusted to you in the name of Christ and his Church.* The Bishop was surprized at the Demand, thinking he had required Mony of him, which he never had received any from it. Then John added, That he required the young Man of him, whose Soul he had trusted to his Care. The Bishop kissing his Eyes, told him with Tears and Sobbs, that he was dead. How sayest thou, replied S. John? Of what Death died he? The Bishop answered, he is become a wicked, loose Man, and which is worst of all, a Thief; and instead of being at Church, he dwells in a Mountain, where he is encamped with his Troops of Robbers. The Holy Apostle hearing the Words rent his Cloaths, and fetching a deep sigh, said to him (smiting his own Head) I perceive, I left you a faithful Guardian of your Brothers Soul. Bring me an Horse and a Guide; and immediately going out of the Church, rid to the place where he was. Being come, the Sentinels of the Thieves took him, and he, neither endeavouring to fly nor save his Life, cried out, I came for this purpose, carry me to your Captain; who waited for him as some Prey. But as soon as he perceived that it was S. John, he was ashamed, and got him away. The Holy Saint forgetting his Age and Weakness, pursued him with
all

A. C.
XCVII.

all his might, crying after him, "My Son, why run you from me? Why run you from me, who am your Father, an old Man and without Arms? My Son have pity on me, do not fear, but re-assume your hopes of salvation; I will answer to Jesus Christ for you, I will willingly die for you, as Christ hath done for us all, I will give my Life for thee; stay and believe me, Jesus Christ hath sent me to thee. The young Man hearing this, stopped his Flight, holding down his Head for shame, casting away his Arms, and then falling a trembling wept bitterly, as he went to him. When S. John drew near to him, he embraced him, and by his multitude of Sighs and Tears testified his Repentance, hiding his Right Hand, as defiled with sin. The Holy Apostle assured him again, with an Oath, that he would by his Prayers obtain Pardon of his Saviour for all his sins; and with wonderful condescension falling on his Knees at his Feet took him by the Right Hand, which he hid, and kissed it, as being purged from all Uncleanness by his penitent Tears; so he led him to the Church, where all the Faithful were assembled, that all of them might be Witnesses of his Repentance. After this he made incessant Prayers to God for him, underwent long Fasting and Mortification with him, comforted his Mind with divers places of Scripture as with an holy Charm, and never left him till he restored him to the Church, and he had received the Sacraments, as Pledges of the Remission
of

of his Sins, giving us at the same Time a noble Example of true Repentance and of true Compassion and Love to Souls, immersed and engaged in Sin, worthy to be imitated of all Pastors and Bishops.

27.

S. John wrote his Gospel.
Iren. l. 1. c. 1.
Epiph. l. 5. c. 12.
Eus. l. 6. c. 14.
Hier. in Matt. pr.

It was at *Ephesus* in *Asia*, after his Return from *Pathmos*, that S. John wrote his Gospel. *Epiphanius* says, He was above 90 Years old when he writ it. It was composed at the Desire of several of his Scholars, almost all the Bishops of *Asia*, and all the Faithful of the neighbouring Provinces, who unanimously joyned in a Petition to him to give an Authentick Testimony to the Truth. His Modesty and a timorous Respect to those profound Truths he was obliged to treat of in case he wrote, made him something backward to undertake the Task, but the Importunity of the Churches of *Asia*, who severally sent their Deputies, with their Petitions, and the secret Instinct of the Holy Spirit, forced him to venture upon it. He did not begin it till after much Fasting and publick Prayers, and pronounced the first Words of it at the End of a deep Vision and Revelation. In it he declares, the Divine Nature of Jesus Christ, as the other Evangelists do his Humanity, shews him to be the Son of God, and confutes *Cerinthus*, *Ebion*, the *Nicolaitans*, and others, Instruments of Satan, who had preach'd it up and down the World, That Jesus Christ was not God, as well as Man. He also supplies the Defects of the other Evangelists, who had but sparingly related the Actions of Christ's first Year of Preaching.

Chrys. h. 67.
t. 6.
Eus. l. 6. c. 1.
v. 1.
Fili. de vi.
ill. c. 9.
Iren. l. c. 11.

ing. It was indeed written the last of the Divine Books, yet is the chief Part of the Scripture, and seals the rest of the Evangelists, and the Pillar by which God supports his Church against the undermining Heresies of the ancient *Corinthians*, *Arrians*, &c. and modern *Socinians*, and the like sorts of Men. It is famous in all the Churches of the World, for its Spirituality and Divinity; and 'tis no wonder that a Gospel, composed by the instinct of the Spirit, should be all Spiritual. The first Words of his Gospel have begotten a mighty Admiration of him, even by the Heathens themselves. A *Platonist* says, That that Sentence, *In the beginning was the word, and the word was with God, and the word was God*, is worthy to be written in Letters of Gold, and set up in the most eminent Places of all Churches. And another *Platonist*, nam'd *Amelius*, who lived in the Third Age, cites this Place, as an admirable Piece of Philosophy, equal to *Plato's* most Divine Notions; and several other Philosophers, who were most admirable for Learning, have admired it, and inserted it in their Works.

This Gospel of S. John hath been always received as a Canon, by the Church, and those who reject it treated as Hereticks, under the Name of *Alogi*, i. e. Enemies to the Word. It was written in *Greek* by S. John himself, and some say the Original Manuscript was at *Ephesus* in the Seventh Age. It was translated into *Hebrew* in the Fourth Age, and kept by the Jews in their Library at *Tiberias*.

R

S. Dio.

Iren. l. 3.
c. 1.
Orig. in Jo pr.
Pau. ep. 24.
Hill. de trin.
10.
Aug. de civ.
D. l. 10. c. 29.
Eus. præp.
Ev. l. 11. c. 19.
Cyr. Alex. in
Joh. l. 8.
Eus. div. 16

Eus. l. 3. c. 24.
Epiph. l. 5. c. 3.
Epiph. 30.
c. 3.
Eus. l. 7.
c. 25.

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R

S. Dio.

Iren. l. 3.
c. 1.
Orig. in Jo pr.
Pau. ep. 24.
Hill. de trin.
10.
Aug. de civ.
D. l. 10. c. 29.
Euf. præp.
Ev. l. 11. c.
19.
Cyr. Alex. in
Jul. l. 8.
Euf. div. 16

Euf. l. 3. c. 24.
Epiph. l. c. 3.
Epiph. 30.
c. 3.
Euf. l. 7.
c. 25.

Syn. in Jo. p.
1143.

S. *Dionysius* of *Alexandria* gives this Commendation of its Style; That it is written, according to the strictest Rules of the *Greek* Tongue, with Elegance of Words, Reasonableness and Construction: It hath nothing Barbarous or Improper, Flat or Vulgar in it, so that God gave him not only the Knowledge of the Mysteries, he relates, but an Ability to express them fully and fairly. To this is added great Plainness and Simplicity.

28.
S. John's
Epistles.
Eus. l. 7. c. 25.

Aug. 2. E.
l. 2. c. 39.

Greg. in Ez.
b. 15.

Eus. l. 7.
c. 25. 26.
Eus. dom. l.
3. c. 5.

Besides the Books beforemention'd, written by S. *John*, he hath Three Epistles which at this Day bear his Name. The first (which S. *Dionysius* of *Alexandria* joyns in the Encomium of his Gospel above-cited) hath always been received by the Church without any Scruples or Objections. S. *Austin* cites it by the Name of the Epistle to the *Parthians*. It is very famous in the Church, and a very savory Writing to all, that relish true Godliness, because it treats quite through of Christian Charity. It is very like his Gospel, both for Matter and Style.

As for the two other Epistles, which are very short, some have doubted whether they are Canonical, and others have attributed them to another *John*; and this Dispute continued till the End of the Fourth Age. But since both Fathers and Councils have agreed to receive them as the Writings of this Apostle, because they breath out the same Charity and Zeal against Sin, as S. *John's* other Writings. *Eusebius* imputes it to his great Humility, that he set his Name to none of his Books. In his

Second

Second Epistle, which is written to a Lady, which some think is nam'd *Elceta*; he commends her and her Children's Piety, encourageth them to Charity, exhorts them to Perseverance in good Works, and perswades them to shew a great Abhorrence of False Teachers and Deceivers, neither being hospitable to them nor saluting them. He is so short in his Instructions, because he design'd to see her shortly.

The Third and last is directed to *Caius*, which some think to be one of S. *Paul's* Disciples; which, if true, it is more likely to be *Caius* of *Derbe* than of *Corinth*. In it S. *John* commends his Hospitality to the Faithful, and exhorts him to exercise it cheerfully to those who are employed in the Church's Service. He condemns the Ambition of *Diotrephes*; and threatens, when he comes, to punish his abusive Tongue severely. He commends also *Demetrius* for his Virtue, for which he was honour'd of all Men. Some object against this Epistle the Relation of *Diotrephes*, affirming, That no Man would dare to oppose and affront an Apostle. But this was so frequent with the false Teachers in the Primitive Church, that the Objection is of no Worth; for did they not do so frequently to S. *Paul* and *Peter*?

S. *John* takes not upon him the Title of Apostle in these Two Letters, because they seem written to private Friends, but he calls himself an Elder, from his great Age, which perhaps was the Title he gave himself. S. *Jerom* Hier. ep. 103 speaks

Syn. in 270
p. 163.
2 Tim. 4. 15.
1 Tim. 1. 20.
2 Pet. 2. 10
Jud v. 8, 11

speaks of S. John and the rest of the Canonical Epistles, that they are long and short; short in Words, long in Sense and Mysteries, which are so many and great, that few Persons but are dazzl'd by the View and Contemplation of them.

Hier. in Gal.
c. 6.
Hill. de Trin.
l. 10.

29.
S. John liv'd
to a great
Age.

Iren. l. 2. c.
39

30.
S. John's
Death and
Tomb.

Aug. hom.
124 in *Jean.*

Greg. T. gl. m.
c. 30.

S. John, by the Divine Permission, liv'd to a very old Age, it being not appointed that he should suffer Martyrdom, as S. Peter and James did, but to live long for the Confirmation of the Gospel. By reason of the length of his Life he was brought to that Weakness that he could not go to the Church or Christian Assemblies, unless carried by his Scholars; and not being able to make long Discourses, he only said to the People, *My dear Children, love one another.* They were weary of it at last, and telling him of it, he return'd this Answer, worthy of the beloved Disciple: *This is what our Lord hath commanded, and if we can do this we need do nothing else.* He lived at Ephesus at this Time, and remain'd there till the Reign of Trajan, who succeeded Nerva in 98. Eusebius in his *Chronicon* says, He died in the Third Year of Trajan's Reign, 68 Years after Christ's Death, in the 98th or 99th Year of his Age. He was buried at Ephesus in the City, where several Fathers observe, That his Tomb was then remaining in the Church, built to his Honour and called by his Name, but now chang'd into a Turkish Mosque. S. Austin tells us, That a kind of Dust, like Meal, continually issued out of his Tomb, and when wiped away arose again; which Gregory Bishop

of Tours affirms to have continued to his Time, and that many Miracles were done by it, curing Diseases by the Application of it. Some say, That S. John, being in perfect Health, caused his own Sepulchre to be made, and after it was dug and fitted he went into it and dyed immediately. Others affirm that he went into it, and there fell on sleep, never to wake again till the Resurrection; wherefore they closed up his Tomb, and by his Breathing it sends out Dust. S. Austin says, This Fable is not worthy of Confutation, since Jesus Christ in thus doing would then have deprived him of the Favour that he granted S. Paul and S. Peter, to leave their Bodies and be with him. For which Reason it is that some hold, That God immediately raised him from his Tomb, and translated him to Heaven; where he is reserved to come and bear Witness for the Truth, against Antichrist in the last Time. Which Opinion, tho' several of the Ancient Fathers embrac'd, yet not only S. Austin, but Polycrates, who was Bishop of Ephesus about the Year 160 or 180, and could not be ignorant of the Death of S. John, put him in the Number of those Saints, who being dead, and their Bodies remaining in the Sepulchre, waited for the Resurrection of the last Day; which Reason makes us reject the last Opinion. The Latin Church keeps this Festival on December 27th, according to the Judgment of S. Jerom, Bede, in their Martyrology, and the Roman Calendar. The Greek Churches keep it on the last Day of June.

Aug. in Joh.
b. 124.

Phot. c. 229

Aug. in Jo.
p. 233.
Ephes. Phot.
c. 229.

Aug. in Joh.
b. 124.
Eph. l. 5. c. 24

31.
S. John called the Divine.
Boll. may t. 1
Eusl. 5. c. 24

The Greeks ordinarily give S. John the Name of *Divine*, in imitation of several Fathers, and the Council of *Ephesus*, which they took from the first Words of his Gospel. *Polycrates* Bishop of *Ephesus*, says, he wore a Plate of Gold upon his Forehead, as a Priest of Jesus Christ. This was a Badge of Honour which the first Bishop of the Church wore, in imitation of the High Priests among the Jews.

32.
S. John's way of Living.
Eph. 30. c. 24
78. c. 13.

Epiphanius asserts, That he observ'd, thro' his whole Life a very strict way of Living, and worthy of him; that he never cut his Hair, nor bath'd himself, nor eat any Flesh of any Creature, and wore but one Coat and a Linnen Garment, like his Brother *James*.

Hier. chron.
an. 151.

The Age of the Apostles concluded with the Death of S. John. He left several Scholars, the chief of which were S. *Ignatius*, S. *Poly carp*, and *Papias* Bishop of *Hierapolis*. He is said to have appeared to *Gregory* Bishop of *Neocesarea*, when he was young, and gave him a Creed, which is cited in the Fifth General Council.

33.
False Writings attributed to him
Eph. 30.
c. 23, 47. c. 1.
Athanas. syn.
p. 154.

The *Ebionites* of old attributed several Writings to this Apostle, which they forg'd, viz. a Book of his Voyages, which the *Encratites* made use of afterwards under the Name of S. John's *Acts*: Which is thought to be composed by *Lucius*, the ordinary Author of these False and impious Books. Some cite under his Name an Apocryphal Book, Concerning the Death and Assumption of the Virgin, but no Man believes it to be his. S. *Senensis* and *Baronius* produce a Saying of S. *Austin's*, in his Ser-

sermons, wherein he affirms, That S. John wrote nothing about the Death of the Virgin; but this Sermon is judged to be *Fulbertus Car-natenfis's*, not *Austin's*, by the Doctors of *Louvain*, because *Isidore* quotes it.

Gelasius condemns in general all the Writings attributed to S. John by *Lucius*, who wrote several Acts under the Names of the Apostles, and among others S. John's, which were receiv'd by the *Manichees*. We have an History of S. John attributed to *Mellinus* Bishop of *Laodicea*, who admonisheth all the Church to reject the false Acts, which *Lucius* hath written of S. John, *Andrew* and *Thomas*, but that is a Piece of no better Credit than the former, tho' S. *Austin*, S. *Ephrem* of *Antioch*, and others have quoted some Relations of S. John. S. John's Life, written by *Prochorus*, is of the same Stamp. *Baronius* affirms, That the Arch-Heretick *Cirinus* publish'd false Revelations, under S. John's Name; but his Grounds are not known for that Assertion. The *Asiatick Greeks* have a Liturgy which they call this Apostle's: But it is not his Composition.

Bar. 44.
scilicet. 43.
Aug. de fid.
c. 38.
Flor. 130.

Bar. 43. f. 5.
48.
Bona lit. l. 1
c. 9

S. PHILIP.



He was at Hierapolis, a City of Asia first Crucified and then Stoned to death.

S. PHILIP.

THE APOSTLE.

S. PHILIP was a Native of *Bethsaida*, John i. 44.
 a Town situate upon the Bank of the Lake *Gennesaret*. He was a married Man and I.
 had several Daughters; and tho the Cares of S. Philip's
 a Family engaged him upon worldly Affairs, Birth-place.
 yet like a truly pious Man, his main Care was *Chrys. n. b. 9.*
 for his Soul, and he made it his daily Business
 to read the Law and Prophets; by which means
 he came soon to the Knowledge of the Messiah,
 the Hope of *Israel*: For the Day after Jesus
 Christ left the Place where John was Bap-
 tizing, and where Peter and Andrew, by the
 Indication of the Baptist, came to the Know-
 ledge of him, as the Messiah and Saviour of the
 World, he went into *Galilee*, where he met *Chrys. ib.*
 Philip, and commanded him to follow him.
 Philip, whether instructed the Day before by
 Peter and Andrew, who were of the same
 Town,

John 1. 29.
36.Clem. Alex.
Br. 2.Tert. Bapt.
c. 12.A.C.
XXX.
2.Philip calls
Nathanael
to Christ.
Chrys. m.
John. b. 35.
John 1.
45—49

John. 7. 52.

Town, or whether he understood by the Testimony of John the Baptist, who often declar'd openly, That Jesus was the *Lamb of God that takes away the Sins of the World*, presently yielded Obedience to the Call: But as *Clemens Alexandrinus* relates, first desired Christ to suffer him to go and bury his Father, who then, as it seems, was just dead; but Christ replied, *Let the Dead bury their Dead*, denying him to go about a Work so many others could do, when he was called to so great a Work as Preaching the Gospel, and attending upon the Son of God. Philip took this Reprimand patiently, and went along with him, leaving Father and Mother to follow him.

Philip was no sooner a Disciple but he became a Preacher of the Truth, for having a Friend nam'd *Nathanael*, a Pious and Religious Man, to whom he knew no News would be so Welcome as the Discovery of the Messiah, the long-expected Happiness of the Jews, he ran immediately to find him out, that he might impart the Knowledge he had by God's special Favour gotten of him: And when he had done it, he told him, That he had found him of whom *Moses* and the Prophets did write, the Anointed of God, and Saviour of the World, which was Jesus of *Nazareth*, the Son of *Joseph*. *Nathanael* having imbibed some prejudicial Principles from the Jews Teachers, much doubted whether Jesus was the Christ, because he had been taught that no good thing could come out of *Nazareth*. Philip was not

discour-

discouraged at this incredulous Answer of his Friend, but desir'd him only to come and see him, and by observing his Actions and hearing his Discourses, he would receive undeniable Convictions of it. *Nathanael* could not be against so reasonable a Request, and therefore went to him. Jesus, at his first Approaches, made good Philip's Conjectures, and first salutes him by the Name of an *Israelite indeed, in whom there was no Guile*; and then tells him, That he saw him under the Fig Tree, before Philip called him: By which he shew'd himself an All-seeing God, the true *Καὶ ἀποκρυσσόμενος, i. e. Knower of Hearts*: *Nathanael*, surpriz'd at these Sayings, gave up himself to the Faith, and said, Master, thou art the Son of God, thou art the King of *Israel*. Thus did Philip begin to convert others, before Time could discover his own Conversion.

S. Philip, ever after, became the close Attendant upon Jesus Christ, and never left him, according to the Opinion of the Fathers, so that it is probable that he was with Christ at the Marriage at *Cana* in *Galilee*, which Jesus and his Disciples were invited to three Days after. He was made an Apostle the next Year, when Jesus selected out of the Number of his Disciples Twelve Persons to be Witnesses of his Miracles and Doctrines, and to be employed in greater Services under him.

About a Year after this Election, when Jesus was desirous to feed the Five thousand Men, which follow'd him out of Zeal far from their own Homes, he ask'd Philip, to try his Faith

A.C.
XXX.3.
S. Philip
made an A-
postle.A.C.
XXXI.John 2. 2.
Aug. conf.
1. 2. c. 17.
Mark 3. 14.
18.A.C.
XXXII.

John 6. 67.

4.
S. Philip's
Answer to
the Question
of Christ,
How he
should feed
the Multi-
tude.

Faith in him, whence they should get Food sufficient to feed so great a Company? *Philip*, considering more upon the Number of the Guests than his Hospitable Master's Power, who had so lately turned Water into Wine, and could with the same Facility have made the Stones or Trees Bread, betrayed his Weakness of Faith, and said, *Two hundred Pennyworth of Bread is not sufficient that every one may take a little*, signifying almost an Impossibility to do it by them, who perhaps had not so much Money among them all, or, if they had, could not easily get so much Bread for them in a Desert-place, as they were in.

John 12:
20—22

5.
The Gentile-
Greeks desire
Philip to
shew them
Christ

A little before Christ's last Passover certain Gentiles, who were at *Jerusalem* to worship at that great Feast, having heard much of Jesus's Miracles and Preaching, had a great Desire to see him, and made their Application first to *Philip*; who having communicated it to *Andrew*, perhaps to desire his Counsel, after, with *Andrew*, told Jesus himself of it. Some think they were Gentiles of *Syrophania*, *Decapolis* and the Bordering Countries, which joyning to *Bethsaida*, these People might have some Acquaintance with *Philip*, who was a Native and a long Inhabitant there.

John 14:
2—8.

In the last Supper which Christ celebrated with his Disciples before his Sufferings, Jesus comforting them for his Departure, and telling them, That tho' he went away from them, they knew whither he went, namely, to his Father, to prepare Mansions for them, and at length to receive them to himself.

6.
Philip desires
Christ to
shew them
the Father.

and as for his Father, they were well acquainted with him, for they knew and had seen him. *Philip* making use of that familiar Liberty, which Jesus allow'd his Disciples, presently said unto him, Shew us the Father, and it sufficeth us; we'll never be troubled at whatever may befall us, but rest content with his Love to us, and Care over us. Jesus replied smartly, That if they knew who he was, the Brightness of God's Glory, and the express Image of his Person, his only begotten and beloved Son (and having convers'd with him so long, seen his Miracles and heard his Doctrine, they could not well be ignorant of that) they must needs know the Father, for he that hath seen me hath seen the Father, and therefore this Question was idle and Impertinent.

Heb. 1. 2.

This is all that we can find in the Gospel concerning this Apostle: and it may be said, 'tis all that can certainly be known of him. Some Things also are related, which are not incredible nor improbable; as that he married some of his Daughters; that he Preached the saving Knowledge of Christ in the two *Phrygias*, and was buried at *Hierapolis* in *Phrygia-Pacariana*. We read in an Homily, attributed to S. *Chrysostom*, that he preserv'd the City of *Hierapolis* by his Miracles. *Polycrates* Bishop of *Ephesus* assures us, That he celebrated *Easter* on the 14th Day of the Moon, as S. *John* did. He is said to have lived to a great Age, and dyed in the Reign of *Domitian* or *Trajan*, being 87 Years old.

7.
Other Acts
of S. Philip.

CC. Strom.

Theod. 1st.
116.
Chrys. 5.
b. 31.

Euseb. 1. 5, c. 24.

Euse-

Euf. l. 3. c. 39

8.
Some forg'd
Writings at-
tributed to
him.

Eph. 26. c.

13.

Theod. 5.

l. 5 c. 22.

Euf. l. 3. c. 31

Soz. l. 7. c. 27

9.
S. Philip's
Daughter.

Eusebius says, That *Papias* Bishop of *Hierapolis* heard a Story of the Daughters of S. Philip, That in their Father's Time a Dead Man was rais'd to Life, but by whom it is not said. Some spurious Writings were father'd upon this Apostle, as his Acts and Gospel, much made use of by the *Gnosticks*; but *Epiphanius* assures us, That it was an infamous Book. *Theodoret* tells us, That S. *John* the Evangelist and S. *Philip* appear'd to *Theodosius* the Great, almost conquer'd by *Eugenius*, and promised him a Victory, which he obtain'd miraculously the next Day. The *Greeks* and *Eastern Church* keep his Feast on *Nov. 14.* but *Bede's* and the other Martyrologies order its Celebration on *May 1.* with S. *James*. *Polycrates* Bishop of *Ephesus* speaks of Two of S. *Philip's* Daughters, who lived Virgins to their Death, and were buried at *Ephesus*. *Sozomen* says, 'Twas by them that the Man before-mention'd was rais'd from the Dead. S. *Hermione* which, the *Greeks* honour on *Sept. 4.* is thought to be one of S. *Philip's* Daughters, viz. that which *Polycrates* so highly commends for her Piety, above all the Women of her Time. She was martyr'd under *Adrian*, and buried at *Ephesus*. Her Tomb is one of the famous Monuments of that City. The *Greeks* give Names to the other Two Daughters of S. *Philip*, viz. *Eutychia* and *Mariamne*, and say they converted many Virgins to the Faith, but on what Grounds we know not.

S. BARTHOLOMEW.



*He was fle'd alive by the Command
of a Barbarous King.*

S. Bartholomew, THE APOSTLE.

S. BARTHOLOMEW was a *Galilean*, as well as all the other Apostles; some are of Opinion that his proper Name was *Nathaniel*, and his Name *Bartholomew* was given him from his Father *Tholomeus*, as *Peter* is called *Bar-Jonas*, the Son of *Jonas*. But whether it were so or no, if he were not the same in Person, 'tis more than probable that he agreed in that great Character given *Nathaniel* by Christ, That he was an *Israelite indeed, in whom there was no guile*; because in the Election of the Apostles Christ made Choice of him as one of the fittest of all his Disciples for their great Office. The Place allotted him in the Catalogue of the Apostles answers exactly to the Calling of *Nathaniel*, which was just after *Philip*; and it seems hardly credible that Jesus should omit a Person so worthy of the Apostleship, both for the Integrity of his Life and early Conversion to the Faith in him, as *Nathaniel*; but yet nothing certainly can be

Bartholomew's Name from whence
Acts i. 11.
2. 7.
Matt. 16 17.
John i. 42.
John 3. 47.

Matth 10. 3
Mark 3. 18.

2.
Whether the same with *Nathaniel*.

S con-

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con-

Bartholomew's Name from whence Acts i. 11. 2. 7. Matt. 10. 17. John i. 42. John i. 47.

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2.
Whether the same with Nathaniel.

concluded from all this, that either *Bartholomew* and *Nathaniel* were the same Person, or that *Nathaniel* was an Apostle.

Bartholomew is scarce mention'd in the Holy Gospel at all; he was contented with a silent Piety and humble Faith; he was not forward or impertinent. He manag'd his Station feverly and prudently among the Apostolical Quire; in which we find him after his Lord's Ascension, joyning with the Holy Assembly of Christians, devoutly Praising and Praying to God: And this is all that the Scripture speaks concerning him.

After the Effusion of the Holy Ghost upon the Apostles at *Pentecost*, it is probable that he had a part in Converting the World, for which the Gift of Tongues seems specially designed; but what part of the World he was allotted by Divine Appointment is no where certainly related to us. *S. Chrysostome* in his Homily upon the Twelve Apostles, says, That he taught in *Lycaonia*. *Eusebius* gives us a better account and more credible, telling us, That he Preached in the Country anciently call'd *India*, now *Arabia Felix*, and laid the first Foundation of the Christian Church there. He carried with him *S. Matthew's* Gospel, written in *Hebrew*, and left it among them, to be an Improvement of the Faith he taught them. *S. Pantenus*, who went into *India* an hundred Years after, found it with some Persons which professed Christianity. The Ancients generally assert, That he died in the *Indies*, and the more Modern *Greeks* and *Latins* hold, That he was

3
He was an
Apostle, and
was at *Pen-*
tecost when
the Holy
Ghost was
sent.
AGS l. 13.

4.
S. Bartholomew preach-
ed in *Lycaonia*
and *India*

Eusl. c. c. o.
Hier. de vir.

Martyred in the City of *Albania*, or *Albanople*, situate upon the Banks of the *Caspian Sea*, which is the hither Part of the ancient *India*, bordering on *Persia*.

The Hereticks have forged a false Gospel, under the Name of *Bartholomew*, which is condemn'd by Pope *Gelasius*. *Theodosius Lector*, who wrote in the Sixth Age, assures us, That the Emperor *Anastasius* having built the City *Daras*, in *Mesopotomia* (*An. 508.*) removed *Bartholomew's* Body thither; which *S. Gregory of Tours* seems to contradict, saying, That the People of *Liparis*, an Isle near *Sicily*, translated it into their Isle, from the Place where he suffered, and built a stately Church over it, in honour of him. From hence some say it was translated to *Beneventum*, others to *Rome*, where it now rests in the Church called by his Name, in the Isle of *Tiber*. But we shall not pursue it any farther, leaving that meritorious Work to those who account it a great piece of Religion to trace out Reliques and dead Bones, with as little Success many times as Profit, the Miracles that are pretended to be done by them being as well, every whit to be done without them as with them.

His Feast, according to the Ancient Martyrologies, is to be kept on the 24th day of *August*, but the *Greeks* keep his Feast on the 11th of *June*.

5.
His Writings

Bar. 44. f. 48
Theod. L.
l. 2. p. 67.

Greg. T. mir.
l. 1.

Spicil. t. 3.
p. 22.

6.
His Feast.
Florent. p.
593.

S. MATTHEW.



*He preached the Gospel in Ethiopia
and was there slain with an Holbert.*

S. MATTHEW,

THE

Apostle and Evangelist.

S. MATTHEW, who is also named **S. Levi**, was the Son of a certain Jew named **Alpheus**, a **Galilean**, as well as the other Apostles. He was by Profession a **Publican**, i. e. a Gatherer of the Taxes and Imposts, laid upon the Jews by the **Romans**, an Office, which if not unlawful in it self, as **Tertulian** asserts, because it made Men pay for the use of those Elements of Air, Earth and Sea, which God had given to Men *gratis*, yet was extremely scandalous and odious upon the account of the many Abuses practised by them to make their places the more gainful, insomuch that **Publicans** and **Sinners** were synonymous Terms among the Jews; and it was a common Proverb among the Gentiles, *That all Publicans were Extortioners and Thieves*. But his Calling was no impediment to that effectual Grace which carries Harlots and the worst of

1.
His Names,
Parentage,
and Profes-
sion.
Mat. 9. 9.
Mar. 2. 14.
Luk. 5. 27,
28.

*Tert de
Fud. c. 9.*

Mat. 9. 11.
19. 17.

A.C.
XXXI.
Mat. 21. 31.

2.
His Calling
and Obedi-
ence to it.

Batf. reg.
fus. 8.

3.
His Feast
for Christ
and others.
Mat. 9.
9 — 17.
Mark 2.
14 — 22.
Luke 4.
27 — 37.

Sinners to Heaven, to work his Conversion; for Jesus Christ descending from *Capernaum*, where he had cured the Man sick of the Palsie, brought on his Bed by four to him, to walk by the Sea of *Galilee*, espied *Matthew* sitting in his Toll-booth, to gather the Customs due from such as trafficked upon the Lake, and he called him to a near attendance upon him. *Matthew*, tho' doubtless encombred with many Businesses and Accounts, yet made no pleas for delay, till he could settle his Affairs, but immediately left all, rose up and followed him. Doubtless *S. Matthew* was one of Jesus's Disciples before, or at least had heard very much of him at *Capernaum*, where Christ often resorted and preached, which was a preparative to this Call of Christ, to a more close Ministration to him.

Nor did *Matthew* do this with regret, as if the sense of Duty had conquered Affection. He parted with all willingly for Christ; and that he might shew his Master how joyfully he bid them adieu, he made a great Valedictory Feast at his House, and invited not only his old Friends, the Publicans and others, but desired his Master's Presence at it, that he might moderate the Sobriety and Temperance of it, and be a Witness of his parting Affections; hoping also, that by his pious Discourses, which he wisely intermixed with their Pleasures, he would win some of his Profession to a more pious Love. Jesus accepted the invitation for the Guests sake, and knowing there would be many Sinners sick of

A.C.
XXXI.

of Soul Distempers, he went like a charitable Physician into an Hospital to heal them, by bringing them to Repentance. The Pharisees and Scribes, who abhorred such filthy Company, blamed him for eating with such profligate Creatures, as Publicans were. But Jesus replied, That tho' the Company was indeed bad, his Design was innocent in coming among them, for he went only to heal their Souls and bring them to Repentance, and God himself prefers such acts of Mercy to Mens Souls far above all the expensive Sacrifices which they offered unto them, and all the ritual observations of the Law. And adds further, some Directions about the sanctity and seasonableness of Fasting, and with that tenderness and gentleness weak Christians newly converted to the Faith ought to be treated by Teachers.

Some observe, from the former Relation of *Matthew's* Calling and Conversion, that *S. Mark* and *S. Luke* call him *Levi*, which was not his usual Name, as tho' they were afraid of reproaching him with the sins of his old Life and Profession, which his former Name might seem to do; but *Matthew* himself retains his former Name, to shew, that no Man, tho' never so profligate a Sinner, ought to despair of Mercy, since *Matthew* the Publican is made an Apostle, his Humility and Sincerity making him to accuse himself, that the Power and Mercy of Christ may be the more admired.

Hier. in
Mat p. 26.

Chrys. t. 6.
b. 28.

A.C.
XXXI.

Greg. in
Ev. l. 24.
John 21. 3.

4.
He never
returned to
his Employ,
as the other
Apostles did:

Matthew, after his Conversion never returned to his Employment again, altho *S. Peter* and some other of the Apostles, who were Fishermen by Trades, went a Fishing after the Resurrection; and the Reason is that which *S. Gregory* gives us, That there are some Callings innocent in themselves, and others can't be exercised at all, or very hardly, without sin. The Office of a Publican is certainly lawful in it self, for Kings have a necessary and undoubted Right to raise Taxes and require Tribute, and they must have Officers to collect and gather it for them. But since those who undertake such Employs, with a design to do nothing but according to the Rules of Conscience and Justice are exposed to great Dangers, unless they are above the strong and subtil Temptations of Interest, it is not safe for any Men almost, that desire to preserve their Innocency, to intermeddle with them; for which Reason it was, that in our Saviour's time none took those Employments, but such as were covetous and insolent Wretches, who deserved the Name the Jews gave them of Sinners, and the odium they always lay under from them.

5.
S. Matthew chose an
Apostle.
Mat. 10. 3.
Mark 3. 18.

The same Year that *S. Matthew* was called, he was chosen by our Lord an Apostle. He is named sometimes in the seventh, and sometimes in the eighth place, in the Catalogue of the Apostles. Nothing more is mentioned of this Apostle in particular all the time of Christ's Ministry here upon Earth, tho' doubtless he was subservient to his Master's Will and

and Command in all things, and equalled the rest of his Brethren in true Holiness and Religion, with whom we find him met to praise God, immediately after Christ's Ascension, and continued at *Jerusalem* till the sending down the Holy Ghost upon them at the Day of Pentecost.

After the time was come, that the Command given by our Saviour to his Apostles, to go and instruct all Nations, &c. was to be put in execution, 'tis not known exactly where he exercised his Ministry, and who of them he preached to; yet the Ancients generally suppose, that he continued some Years in *Judea*, preaching the Gospel to his own People; and when he was determined to leave them, and to preach to other Nations, at their importunity wrote his Gospel to be a Memoir of Christ's Life and Actions, and his Doctrines agreeable to it, of which we shall have further occasion to speak when we come to treat of his Writings. Out of *Judea* he went into *Ethiopia*, *Persia* and *Parthia*, where he preached the Gospel for some Years, and at last suffered Martyrdom in *Ethiopia*, where he lies buried; tho' *Nicephorus* says, That he died a natural Death, having extinguished the Fire which was kindled to burn him by his Prayers. *S. Chrysostom* supposed that he died before the 70th Year of Christ, when *Jerusalem* was destroyed by the *Romans*, according to our Saviour's Predictions.

Several Books are attributed to him, as the History of the Infancy of Christ, much made use

Acts 1. 13.

6.
Where he
preached
and died.
Euseb. l. 3.
c. 24.

Iren. l. 3. c. 3.

Socr. l. 1.
c. 19.
Ruff. l. 1. c.
c. 9.

7.
Foged Writ-
tings attri-
buted to
him.

Bar. 44 scd.
48.

Epiph. 30.
c. 23.

8.
His Gospel.
Chryf. in
Mat. b. 1.
p. 3.

Nyff. in
Cant. b. 13.

9.
When writ-
ten, and in
what
Tongue.
Tren. l. 3. c. 1.
Epiph. b. 1.
51. c. 5.

use of by the *Valentinians*, his *Ethiopic* Li-
turgy, with some others cited by *Metaphrastes*
and others; but these are rejected as false and
forged Writings.

One Book is undoubtedly his, and that is
his Gospel, so called because it brings joyful
and happy Tidings to Men, especially Sinners,
whom it teaches to hope for Pardon of Sin,
Deliverance from the Torments of Hell,
what they have deserved, Righteousness, San-
ctification, Redemption, Adoption of Child-
ren and eternal Glory, which are certainly
good News, all other things being mere Van-
ity and Emptiness. He contents himself to
describe the temporal and humane Generation
of Jesus Christ, in which the Promises made
to *Abraham* and *David* concerning the Birth
of the Messiah of their Seed, is plainly fulfilled,
which are particular inducements to the Jews
to believe. In the rest of his Gospel he chief-
ly sets down those Passages of our Saviour's
Life which respected Mens Manners, and
therefore relates his Sermon on the Mount
more largely than any of the Apostles.

He wrote his Gospel the first of any of the
Evangelists, which is the reason it takes
place the first in the Canon of the New
Testament. And indeed, saith *Epiphanius*, it
was most reasonable, that he who was first
converted from his great and scandalous sins,
should be the Publisher of that Saviour, who
came not to call the Righteous, but Sinners
to Repentance, of which he had so early an
experience. He composed his Gospel for the
use

use of the Jews, who were converted, chiefly,
who had desired it of them according to the
Commission he had from the Apostles. And
for that Reason he wrote it in the Jews
Tongue, which was at that time the Hebrew,
i. e. a mixture of *Syriack* and *Chaldee*. By
whom it was Translated into the Greek is not
known. *Arhanasius* in his Synopsis attributes
it to *S. James* of *Jerusalem*, *Anastasius* to
S. Paul and *S. Luke*; but by whomsoever it
was done, it is probable that it was approved
by the Apostles or Church, before it was re-
ceived as Canonical. The Hebrew words in
it are sometimes explained, as in *Genesis*.
Pantanus when he went into the *Indies* at the
end of the 2d Age, found a Copy of
S. Matthew's Gospel in *Hebrew*, which *S. Bar-
tholomew*, as the Tradition was, had left there.
S. Jerom adds, That *Pantenus* brought it to
Alexandria, and speaks as tho' he himself had
that or a true Copy of it; but it was only the
Gospel of the *Nazarens*, which differs from
S. Matthew's in several places; and this is that
which the *Ebionites*, *Papias* and *Origen* cited, as
the Original Gospel.

As for the *Syriack Text*, which we have at
present, it is not the Original Gospel as some
earnestly contend, but a Version from the
Greek. Several Hebrew Copies are pretend-
ed to be the Originals, but the most learned
Criticks suspect them. Some modern Wri-
ters have affirmed, that *S. Matthew* writ in
Greek, but their Reasons are not sufficient to
make us abandon the Judgment of so many of
the

Naz. car. 34.
Epiph. 51.
c. 4.

Hier. de v.
ill. c. 3.
Ab. Syn.
l. 2.

Eus. l. 5. c. 10

Hier. de v.
ill. c. 36.

Hier. in
Mat. 12.

C. a Lap. in
Mat. 1. 92.

Synop. in
Mat. p. 5, 8.

the Fathers, who affirm he wrote in Hebrew. It is probable he had the account of the Virgin *Mary's* Ancestors, from the Virgin herself; and *S. Chrysostom* says, That all which the Evangelists relate before the Baptism of *John*, was expressly revealed by the Holy Spirit. Both *S. Matthew* and the three other Evangelists are not ashamed to discover their own Faults, and their Brethren Apostles, which they were guilty of in Christ's Lifetime, not to disgrace one another, but to raise in us an admiration of God's Grace, which was able to make such feeble and imperfect Men so exact Patterns of Virtue. The time when he wrote his Gospel is conjectured to be in the Year of Christ 37. since *S. Mark* wrote in 43. or not long after; and some hold *S. Matthew* wrote before the Apostles left *Jerusalem* to enter upon their several Provinces, either agreed upon among themselves, or appointed by the Holy Ghost, which was in that Year. Some affirm, That *S. Matthew* was the Author of One Article in the Creed, commonly called the Apostles Creed, which was composed at *Jerusalem* by the common consent of the Apostles; but it seems ridiculous that every one should make One Article, and the Grounds on which it is asserted are too weak for our Belief to rely on. *S. Matthew's* Feast, in the Greek Church, is kept *Nov. 16.* but the Latin Church celebrates it on *Sept. 21.*

Chrys. A. b. 3.
Bas. S. h. 25.
Eus. Chr.
Hier. in Isa. c. 34.
Ler. ep. 27.
Ruff. Sy. p. 599.
Amb. de Elit. t. 1.
Mart. Jer. p. 848.



S. THOMAS,

THE APOSTLE.

S. THOMAS, who was also called *Dydymus*, which Names have both the same meaning and signification, the one in Hebrew and the other in Greek, *viz.* a Twin; *Eusebius* says he was also called *Judas*, was a Jew, and probably a *Galilean*, but how or when he was converted, we have no particular account in Scripture. It is probable that he was an early Disciple, because in the 2d Year of Jesus's Ministry he was judged by him that knew all things, a fit Person both for the soundness of his Faith and sufficiency of Knowledge, to be chosen one of his Apostles.

In the Ministry Christ had called him to, tho' we may reasonably suppose him diligent and faithful, yet we find nothing memorable spoken of him in the Gospel till a little before Jesus

A.C.
XXX.

1.

S. Thomas's Name, Parentage and Profession.
John 11. 16.
Euseb. 1. c. 13.

A.C.
XXXI.

Mat. 10. 3.
Mark 3. 13.
Luke 9. 1.

John 11.
1—16.
2.
S. Thomas
an Apostle.



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A.C.
XXXIII.

3.
S. Thomas
advises about
Christ's
going to
raise Laza-
rus.

Jesus Passion, when Jesus went to *Bethany* to raise *Lazarus* from the Dead. It seems, that tho' Jesus thought himself obliged in gratitude to *Martha* and *Mary*, at whose House he and his Disciples had been so often entertained, to go to them to heal *Lazarus* who was sick, especially since they had sent to him as their only Physician in their great Affliction for him, yet the Disciples were against his going, because they should run the danger with him of being put to Death by the Jews, who had lately endeavoured to stone him, and therefore advised him freely not to venture. But Jesus signified his Resolution to go by telling them, that as there is no danger in the Day-time of stumbling, because we have Light sufficient to guide our Steps, so he ran no danger of suffering Death, so long as he had the Providence of so great a God to protect him in the course of his Ministry, and therefore tho' the Jews might contrive to put him to Death, they could do him no harm, till his time was come. *Thomas*, who is called *Didymus*, not understanding, or not being convinced by these words, that it was safe for them to go, tho' he thought them all obliged not to forsake Christ whatsoever Dangers they underwent, encouraged his Fellow-Disciples, who perhaps were consulting to stay behind, to avoid such an apparent Danger, with these words, *Let us also go, that we may die with him, i. e. Tho' we die with our Master, and become like Lazarus by visiting him, yet since it is our Master's pleasure to go, we ought*

A.C.
XXXIII.
John 14.
1—7.

ought not to leave him, but attend him tho' to the very Mouth of the Grave, as this Journey will lead us.

Not long after this, when Jesus, whose Passion drew on apace, was eating his last Supper with the rest of his Disciples, and speaking of his departure from them to the Glory of his Father; and, as an Harbinger, prepare places of Bliss and Happiness for them, told them, That he need not insist upon that, which they were so well acquainted with, for whether I go ye know, and the way ye know. *Thomas*, who was something slow of Apprehension of such mysterious Language, said to him, *Lord, we know not whether thou goest, i. e. intendest to go, and how can we know the way?* Jesus then replied, *I am going to my Father*, a thing that I have so often spoken of to you, that I wonder you can be ignorant of it; and as for the Way, *I am the Way, the Truth, and the Light, no Man cometh to the Father but by me*; I teach the Doctrine which leads to Heaven, and no Man can enjoy the favour of God in glory, but in believing on me and obeying me; and therefore since ye are so well instructed in my Nature, Office and Doctrine, ye know the Father, and have seen him, who is in me and I in him.

After Christ's Resurrection from the Dead and appearance to the rest of the Apostles, by which they were convinced that he was really risen from the Dead, tho' they were very incredulous of it at first, *Thomas*, not being with them, still remained in his Infidelity; and

4.
S. Thomas
questions
about Christ's
departure.

John 8.
21, 23.

A.C.
XXXIV.
John 20.
24—29.

A.C.
XXXIV.

5.
S. Thomas
doubts of
the Resur-
rection of
Christ.

Greg. in
Ev. h. 29.

and tho' they all bore witness to him that they had really seen their Master alive again, yet, as if they had been imposed upon by some Phantasm in his form or shape, he would not believe them, but told them, That unless he had some better proofs, than any they could give him, that it was their very Master who was Crucified so lately, by searching the Wounds he knew he had received at his Crucifixion, he would not believe. Jesus, knowing this weakness of S. Thomas, and willing to satisfy all the Doubts and Scruples of sincere, tho' ignorant Men, about 8 Days after appeared again to his Disciples, who were met together at the Service of God, and Thomas with them. Jesus, after the usual Salutation coming among the Jews, *Peace be unto you*, immediately spake to Thomas, as if he had appeared on purpose to convince him of his Resurrection, and bids him *Reach out his Hand and put it into his Side, and his Finger into the prints of the Nails, and be no longer faithless but believing*. S. Gregory says, That this doubt of S. Thomas was more profitable to the Church than the other Disciples Faith, because by it he gave Jesus Christ an occasion to prove, that the Resurrection of the Body is real, by the most sensible Evidences. Thomas, tho' ashamed of his incredulity, obeyed, and having satisfied his curiosity by his touch and feeling, by which he was fully convinced, cried out, My Lord and my God, I acknowledge and believe that thou art my very Lord and Master, whom I followed and heard on Earth,

Earth; and since thou wert sensible of my Infidelity, not being present with me, I can't but believe thee an Omniscient God. Jesus then approving Thomas's Faith, said to him, Thomas, thou hast well done because thou hast seen and believed, but they do better whose Faith is so strong, as to believe, tho' they have not that sensible Evidence thou hast now had; and blessed are they, that having not seen, have believed.

Thomas being thus again brought into an Union of the same Faith with his Brethren Apostles, lived in a constant Fellowship both Civil and Religious with them; when Peter, to relieve the present Necessities of himself and Family, thought fit to return to his old Trade of Fishing after Christ's Resurrection, and some other of the Disciples and Apostles of Christ went with him; Thomas also bore them Company and toiled with them to get Fish (from whence we may probably argue, that he was a Fisherman before his Conversion and Election to the Apostleship, because we do not find Matthew, who had followed another Trade with them, but most of them were Fishermen before) so also after Christ's Ascension into Heaven, which the Apostles and Disciples, who waited at Jerusalem for the effusion of the Spirit, were met together to praise and pray unto God; Thomas was at this Religious Assembly, joining with the whole *Cæcum* of the Faithful in all the parts of the Christian Worship.

6.
S. Thomas
his continu-
ance with
the Apostles.
John 21. 2.

Acts 1. 13.

T 2

After

~~~~~  
A.C.  
XXXIV.  
~~~~~

7.
S. Thomas
preaches in
Parthia.
Euf. l. 3. c. 1.
Recog. l. 9.
c. 29.

Soph. c. 8.

III. J. 4. c. 26

Op. in h. 2.

Chryf. t. 6.
h. 3.

Chryf. in
Jo. h. 64.

8.
S. Thomas's
Zeal and
Faith.

After the Apostles were furnished with abilities for the OEcumenical Preaching by the extraordinary Gifts of the Spirit, the Tradition of the Church in *Origens* days was, That *Thomas* was allotted *Parthia*, which then contained all *Persia*, and was so powerful an Empire, that they durst contend with the *Roman* Greatness. Some have given us a Catalogue of the several People belonging to that Kingdom, which *Thomas* preached to, viz. the *Medes, Persians, Carmanians, Hyrcanians, Bactrians* and *Magi*, to whom *Pliny* allots a distinct Region of *Persia*, and who lived in several other places of the East. The Author of the imperfect Work upon *S. Matthew*, who is thought to be an *Arian* of the 5th Age, says, That *S. Thomas* being come into the Country of the *Magi*, some of whose Country Men they were that went to worship Christ in his infancy at *Bethlehem*, baptized many of them, and made use of them to preach the Gospel in those large and populous Countries. Some hold, that he preached in *Ethiopia*; and several Fathers assert, that he preached in the *Indies*, as is proved by an ancient Tradition among them, and several Marks still preserved among those People to this day.

S. Chrysostom says, That *S. Thomas*, who at first was most weak and most incredulous of all the Apostles, became, through the condescension of Jesus Christ, to satisfy his Scruples, and the strength of the divine Grace, the most ardent, powerful and invincible of them all, and went through all the World almost, and lived

lived without fear in the midst of barbarous Nations doing his Duty, without any care of his own Security or Life. Yet we know little of what he did in his Preaching. *S. Austin* speaks, in several places, of a Story of a Man that gave him a Box on the Ear, who being cursed by him, was soon after torn in pieces by a Lyon, but says, that it was taken out of the Books made by the *Manichees*, which tho' counted Canonical by them, were rejected as Apochryphal by the Orthodox; which shews, that *Abdias* is of no better Credit, who relates the same Story with much confidence.

It is not certainly known either when or what Death *S. Thomas* died; but the most common Opinion is, that he was martyred about the Year of Christ 66. in *India*, and the *Portuguese*, at their arrival there, say, That they found an ancient Inscription at *Maliapur* in *India*, which shewed that *S. Thomas* was martyred near that City, being fixed to a Cross and run through with a Spear. *S. Gregory of Tours* affirms, That his Body continued many Years in the *Indies*, and was at length removed from them and buried in *Edeffa*, where they built a magnificent Church over his Tomb, and to his Honour; but this seems not credible, tho' *F. Cambes* earnestly contends for it. His Feast, according to the Martyrologies, is to be kept on *December 21.*

Several Books are attributed to him, viz. his Acts composed by *Lucius Carinus*, and condemned by Pope *Gelasius*, his Voyages, his

T 3

Aug. s.d. in
m. l. 1. c. 20.
in Faust.
l. 22. c. 79.

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A.C.  
LXVI.  
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O.

S. Thomas's
Death.
Phot. c. 276.
Bar. 57.
f. 8. 15.

Gr. T. gl.
M. c. 32.

And. 3.
p. 487.

IO.
Forged Wri-
tings attri-
buted to
him.

Gof-

A.C.
LXVI.

Bar. 44.
scd. 42.
Ath. Sym.
p. 154.
Cyr. cat. 6.
p. 61.

Thaddæus
the Apostle
of Edessa.
Eus. l. c. 13.

1.
Who he
was.

Eus. l. c. 13

Hier. Chr.
119.

Eus. l. c. 13

2.
Edessa a
City of
Syria.

Gospel and Revelation, all condemned by *Ge-lasius*. In his Acts it is said that he baptized not with Water, but Oyl only, which was also practised by the *Manichees*. The Gospel, which bears his Name, was composed by one *Thomas* a *Manichee*, to corrupt the Sects of the Simple under the venerable Name of an Apostle.

The History of *Thaddæus*, one of the 70 Disciples, and Apostle of *Edessa* in *Mesopotamia* doth properly belong to this place, because he is thought by some to be *S. Thomas*'s Brother, and to be sent by *S. Thomas* from *Jerusalem* to *Edessa* a little time after the Ascension of *Jesus Christ* into Heaven; immediately after the Church was opened to the Gentiles by the Conversion of *Cornelius*. *Eusebius* professes that he took it out of the publick Archives of the City of *Edessa*, where he found it written in the *Syriack* Language, and judging it useful for the Church, inserted it in Greek in his History, which is to this effect.

The City of *Edessa* was built about 400 Years before *Christ*'s Incarnation by *Solimus* the Great, King of *Syria*, in a part of *Mesopotamia* called *Osroene*, but had Princes of its own, which were successively called *Abgarus*, which signifies a potent Prince. They, and their Subjects were *Arabians*. In our Saviour's time reigned *Abgarus* Son of *Ucamus*, an illustrious Prince, who had so much enlarged his Kingdom, as that he governed all the Nations on that side of *Euphrates* and *Osroene*.

This

A.C.
LXVI.

This Prince was sick of a dangerous and incurable Disease; but hearing that *Jesus Christ* did many Miracles in *Judea*, curing all manner of Sickness and Diseases without Medicines, believed, that he was the true Son of God, and sent an Ambassador named *Ananias*, with a Letter thus directed: To *Jesus* our Saviour, full of Goodness, who hath appeared at *Jerusalem*, desiring and earnestly begging of him, according to the Faith God had given him, to come down and cure him; and inviting him withal, to take up his Habitation in his City, because he heard that the Jews used him ill, and his City, tho' it was but small, yet was big enough for them both.

Jesus Christ would not go with him to *Edessa*, because he was sent only to the lost Sheep of the House of *Israel*, and would not leave the Jews; but, as *Eusebius* says, he honoured this Prince with an Answer, which the History recites in these words: "Thou art happy, O *Abgarus*, because thou believest on me and hast not seen me; for it is written of me, They who have seen me shall not believe in me, that those which have not seen me may believe, and have Life. But whereas thou prayest me to come to thee, I must accomplish all things for which I was sent, and then return to him that sent me, to whom, as soon as I am come, I will send one of my Disciples, that he may heal thy Distemper, and give Life to thee and all thy Family. This Letter is mentioned by *S. Ephrem*, *Augustine*, *Procopius*, *Euagrius*,

3.
Abgarus
King of
Edessa's
Letter to
Christ, and
his Answer.

Aug. B.
ep. 230.

T 4

S. J. Da-

A. C.
LXVI.
Alex. tri.
p. 243.
Du Pin,
p. 2—5.

4.
The de-
sire of it.

Aust in
Fausst. l. 28.
c. 4.

Ev. D. l. 7.
c. 23.
Jude v. 14.

S. J. Damascene and Theodorus Studita, and looked upon by them to be genuine.

But notwithstanding all these Authorities, several Persons judge that this Letter is supposititious, and maintain that it ought to be rejected as such; because if it were a true Letter it ought to be, say they, received into the Canon, and accounted as a venerable part of Scripture. But on the contrary it is certain, that the Church never acknowledged it as such, but the Council of Rome under Gelasius ranks it among the Apochryphal Writings.

This Difficulty, tho' very considerable, yet may be solved by saying, That the Church not having received this Letter by the ordinary way by which it receives the Scripture, viz. a constant and perpetual Tradition, from the Apostles, but only by the single Authority of the Archives of Edessa, never received it as Canonical, but accounted it an Apocryphal Writing, not as if it were false, but as not sufficiently attested to warrant the Church to receive it as Canonical Scripture. S. Austin says, That if a Letter of Jesus Christ's be produced, we must examine from whence it comes, before we allow it any Authority; and adds, That 'tis not to be doubted but that Enoch writ some Holy Book or Prophecy, since S. Jude assures us of it; and yet the Jews never had sufficient Reason to put it among the Canonical Scriptures kept in the Temple, because they had not a sufficient proof that they were his, from Persons who had it from him,

him, and had conveyed it to them by an uninterrupted Succession.

Evagrius mentions a Picture of our Saviours made by the Finger of God, which was sent along with the former Letter to Abgarus, which tho' much spoken of by the modern Greeks, yet not being mentioned by any other ancienter Writers than Evagrius, and he himself giving not a good account of the Original of this Story, is deservedly rejected as fabulous.

The Promise made by Christ to Abgarus to send one of his Disciples to him, was performed by S. Thomas, who was commanded by a special motion of Gods Spirit to send a Person to Edessa to preach the Faith of Jesus Christ there, which was S. Thaddæus, one of the 70 Disciples. And altho' Thaddæus was sensible that he was sent thither chiefly for Abgarus's sake, yet he took up his Abode first at a certain Man's House named Tobias, where he began to make his Preaching admirable by a great number of Miracles, which he did in the Name of Jesus Christ. Abgarus had some notice of such an extraordinary Person, and presently supposing that he was the Person promised by Christ, sent to Tobias to bring him to him. Thaddæus having this Summons to the Court, went without delay, and found all the chief Lords of the Country met together in the Palace. At his entrance into the Chamber where they were assembled, the History says, that Abgarus saw something extraordinary in his Face, and going near to him fell

A. C.
LXVI.
Evag. l. 4.
c. 27.
Comb. Op. 2.
p. 75.

Euf. l. 2. c. 1.

5.
S. Thaddæus
sent to Edes-
sa by S. Th.-
mas.

Euf. l. 1. c. 13

fell down at his Feet, and worshipped him, at which all his Attendants were amazed.

He then asked him, Whether it was true that was reported of him, that he was a Disciple of Jesus, the Son of God, who had promised him to send him a Person to cure him. *Thaddæus* answered him, Yes, and that he was come to reward the Faith which he had in Jesus, and that he should obtain what he desired according to the sincerity and truth of his Faith in him. *Abgarus* replied, like a Soldier, That he had so great a Faith in him, that had it not been for the *Romans*, he would have cut in pieces all the Jews that crucified him. *Thaddæus* thereupon said, That Jesus had by his Death fulfilled the will of his Father, and was again returned to him. Then *Abgarus* replying that he believed both in him and in his Father, *Thaddæus* laid his Hands upon him and healed him immediately. *Abgarus* admired his Power, which was so present to heal him, and was filled with great joy; and so much the more, because another of his Friends, one *Abdus*, who was grievously tortured with the Gout, received also a perfect cure of his Distemper by the same Hands; after which, *Thaddæus* did many other Miracles in the Name of Christ.

Abgarus being thus convinced that *Thaddæus* was a Disciple of Christ, desired him further to instruct him particularly in the Doctrins of his Holy Master. *Thaddæus* did not give him a Denial, but desired him to wait till the next Day, and call together all his City, that he may

may deliver his Message, which equally concerned all Mankind, to him; and as many others as he could. *Abgarus* consented to his Request, and at the same time presented him with a great quantity of Gold, which the holy Man refused to accept, giving him this modest Answer, If we have left all our own Wealth to follow Christ, how shall we receive it of others? The next day the City met according to the Order of the Prince, and *Thaddæus*, who had before prepared their Minds to receive the Doctrine he taught by the Miracles he had wrought among them, taught them how Jesus was born of a Virgin, and being the Son of God incarnate, came down from Heaven to save Sinners, that being furnished with a divine Power, he wrought many Miracles; that he preached the Truth of God necessary to Salvation, and when his time was come, was delivered into the Hands of the Jews, who crucified him and put him to Death; that he remained in the state of Death three Days, in which time he visited the recesses of the dead Saints and damned Souls, and at the end of them rose again from the Dead, and brought many Saints from the Grave with him, with whom he ascended into the Glory of his Father, and there sits at the Right Hand of God, till he shall come again from them to judge both the Quick and Dead. These Words were so prevalent with the Hearers, that the whole City embraced the Faith of Jesus Christ; and, *Eusebius* says, they persevered in it to his time, and gave many illu-

6.
S. Thaddæus
preached to
the People
of Edessa.

Chron.
an. 318

illustrious proofs of their Faith at several times in that series of Years. Nevertheless the Apostle himself, by whom God wrought the Conversion of this City, is scarce known to the Church, because he is commonly taken for the Apostle *Judas*, named *Thaddæus*, and therefore the Latins give him no Honour, but the Greek Church keep his Feast *Aug. 21.* and hold that he died at *Berytus* in *Phœnicia*, after he had baptized and converted many People to the Faith there.

The End of S. Thomas's Life.

S. JAMES

S. JAMES Minor.



He was cast down from the top of the Temple and afterwards killed with a Fullers Club.

S. JAMES.

The LESS,

AN

APOSTLE,

AND

Bishop of Jerusalem.

S. JAMES, the Less, is call'd in the Holy Scripture the Son of *Alpheus* and *Mary*, and Brother of our Lord, and of *Judas*, *Joses* and *Salome*: But who these Persons were, and in what Sense he is call'd our Lord's Brother is a Matter of mighty Controversie among both Historians and Interpreters. Some are of Opinion, that *Alpheus* was the first Husband of *Mary*, who was after married to *Cleophas*, and by him *James* was her Son. Others judge that *Cleophas* and *Alpheus* are both the

I.
James's Pa-
rentage.
Mark 15. 40.
Matt. 10. 3.
27. 5.
Gal. 1. 19.

John 19. 25

the same Name. Others hold, That *Alpheus* is no other but *Joseph*, our Lord's reputed Father, because *James* is expressly said to be the Brother of our Lord, it being common among the Jews to have more Names than one. Nor is the Opinion of the Learned more different about *Mary*, some making her the Wife of *Cleophas* and Sister to the Virgin *Mary*, and others of the Virgin it self, it being, as they imagine, usual among the Jews to call Cousin Germans Brethren; but more proper, as others think, to call *James* our Lord's Brother, because his Mother was Mother-in-Law to *James* and *Joseph*, his reputed Father, his own Father. But tho' it be not very material to determine such Controversies of Words and Names, and perhaps less possible, yet the general Judgment of the most Judicious, that have thought it worth their Time to study upon this Question, seem to hold *James* the Son of *Alpheus* or *Cleophas* and *Mary*, the Sister of the Virgin, and Brother of our Lord, not really, but as being a near Kinsman, i. e. a Cousin German; he is so called according to the Custom of the Jews and Holy Writers.

Epiph. 66.
c. 19.
Hier. in
Helv. l. 7.

2.
His Mother
Mary.
Matt. 27. 55.
Mark 15. 41.
21. 40.
Jo. 19. 25.

The Parentage of this Apostle and Bishop was suitable to his Holy Office and Authority. *Mary* his Mother usually attended upon Jesus, and ministred unto him: While he abode in *Galilee*, and did not forsake him, as his Apostles in his last extreme Agonies. She followed him up to *Jerusalem* when he went to offer up himself a Sacrifice for our Sins, and in his Passion; she stood at the Foot of the Cross with

with the Holy Virgin; but after he had recommended his Mother to the Care of the Beloved Disciple, she retired and stood afar off, while he breathed out his last Breath. She had a special Reverence and Regard to his sacred Body, when he was dead, saw where he was laid, and how, and went immediately after he was put into his Tomb, to prepare Spices to embalm him, and having rested the Sabbath-day, according to the Commandment, returned on the first Day of the Week, early in the Morning, with other Women of the like Faith and Devotion, to the Sepulchre, to do those last Offices to his Body, where they heard from the Mouth of an Angel, That he was Risen, and immediately went to carry his Apostles the good News of it. In the way they met with Jesus himself, and worshipped him at his Feet. Her Memory is preserved in the *Latin Church* on *May 25.* and in the *Greek* on *April 8.* His Father *Alpheus* or *Cleophas* was the Brother of *S. Joseph*, and Son of *Jacob*, as *Epiphanius* assures us: He also was a Disciple of Jesus Christ, and looked upon him while he lived, as the Redeemer of *Israel*, but began to flag in his Hopes and Expectations, when he saw him dead upon the Cross, not knowing that he was to accomplish their Redemption by that Death. He was going to *Emmaus* with another Disciple the same Day that Christ rose from the Dead; and Jesus appearing to them, and discoursing to them about his Sufferings, was at length known to them by Breaking of Bread, in requital of

Luke 23. 55.
Mark 15. 47.

Luke 23. 56.
Matth. 28.
1 — 9.
Luk: 24.
1 — 17.

3.
His Father
Alpheus.
Epiph. 78.
c. 7.
Luke 24.
18 — 21.
v. 13 — 25

Cant. r. 28.
p. 90.

U their

their Hospitality in harbouring him in the Inn with them, supposing him to be a Stranger. He is honoured among the Saints: Among the *Latins* Sept. 25. and among the *Greeks* Octob. 13. being call'd an Apostle.

James had the Surname of *Less* from the Structure of his Body, because he was a second *Zaccheus*, and to distinguish him from *James* the Son of *Zebedee*, who was of greater height and bulk, and was therefore called *Major*; but he got himself a more honourable Name, by his admirable Holiness, incomparable Faith, and extraordinary Wisdom, which was, *The Just*, by which he is still known over all the World. *Gregory Nyssen* is of Opinion that he was something older than *Jesus Christ*, a Jew of the Tribe of *Judah*, and holy from his Mothers Womb, being, like *Sampson*, consecrated to God, before he was born, and being thereby obliged to observe all the Rules prescribed the *Nazarites* his whole Life. It is probable, he lived at *Capernaum*, but no ways likely that he should be a *Publican*, as some have conjectured, that *Wicked Calling*, as it was reputed, and perhaps deservedly, being inconsistent with his Holy Profession. He was acquainted with the Doctrine and Miracles of our Saviour from the beginning of his Preaching, and in the second Year of his Ministry, soon after the Passover, was called to the Apostleship, with his Brother *Judas*; his remarkable Piety giving Christian Occasion to select him into the Number of those choice Officers, who were to be Ministers about himself, while

he

he was alive, and Master-Builders of his Church, when deceased.

In the whole Course of our Lord's Ministry, *James* yielded a ready Obedience to our Lord's Will, and at his Death was a sorrowful Spectator of it. It is said, That on the very Day of his Resurrection Christ appeared to him, because he had sworn that he would not eat nor drink till Christ was risen from the Dead. But how fabulous this Story is, the Gospel shews evidently, when it tells us, That they knew not that he was to rise again from the Dead. But after our Saviour had appeared to the Five hundred Brethren together, which most probably was at that Appearance in *Galilee*, foretold by the Angel, 8 Days after the Resurrection; *Jesus*, besides the Appearances to him with the rest of the Apostles, appeared to *James* alone, as a Prime and Principal Favour. *S. Clemens* of *Alexandria*, one of the most ancient Authors of the Church, says, That Christ communicated the Gift of Knowledge immediately to *S. Peter*, *John* and *James* only, who instructed the rest of the Apostles: And this it was that made him more the Brother of Christ than his Natural Relation did, as *Origen* and *Jerom* assert.

After our Saviour's Ascension *James* became Bishop of *Jerusalem*; but how and when he was raised to the Government of that See, is not certainly known. *Jerom* asserts, That *Jesus Christ*, at his Departure from the Earth, to his Father, recommended his Church, which

U 2

was

Manea,
p. 384.

4.
James called
the *Less* and
Just.
Hier. in *Marc.*
15. 40.

N. ff. de *res.*
2. p. 413.

Euf. l. 2. c.
12.

Theod. Ps. 67
v. 23.

5.
James cho-
sen an Apo-
stle.

A C.

XXXI.

Conc. *Ev.* c.
6. 40. p. 81.

6.
Christ ap-
peared par-
ticularly to
him.
Hier. de *vir.*
III. c. 2.

J. hn 9. 20.

Matth. 28.
7—16.

Euf. l. 7.
c. 1.

Orig. in *Cel.*
l. 1. c. 35.
Hier. in *Gal.*
l. 19.
ib. 164.

7.
S. James
made Bishop
of *Jerusa-*
lem.
Euf. l. 2. c. 1.

was taken out of the Jewish Synagogue to his particular Care, as if he were his own Brother. And tho' the Presidency of the first Church might seem more properly to belong to one of the three Favorites of Christ, *Peter*, *James* or *John*, yet they yielded this just Person the Place given him by their Master, without Envy or Contention; so that *S. James* is justly to be accounted the first Bishop of the first Church in the World. Others hold, That *S. James* was elected to the Episcopal Chair of *Jerusalem* by the Apostles, when that Church was dispersed abroad by the Persecution, which happen'd at *Stephen's* Death, it seeming necessary to the Apostles, after their Departure, to have one Person, at least settled there, to take Care of the Souls of that People, as their proper Bishop and Pastor: But this Act of the Apostles others interpret a Declaration of his former Election and Ordination to the See. Whether way he was preferr'd is not material; certain it was that he was Bishop of *Jerusalem*, which being the Mother of all other Churches, and the Source of the Christian Religion, rendred *S. James* so honourable in the Opinion of many of the Ancients, that they have given him the Name of the Head and Bishop of the Apostles themselves, and *S. Paul* himself names him first of those three Apostles which he accounts the Pillars of the Church, viz. *James*, *Cephas* and *John*, as being, at least, by his Place, their Superior, and chief in order in the Church at *Jerusalem*.

Euf. l. 2. c. 23
l. 7. c. 19.

Chrys. l. 2.
b. 64.

Gal. 2. 15.

In this great Station, which was not then look'd upon as Bishopricks since have been, as Places of Honour and Profit, but of vast Trust and Labour. *S. James* govern'd the Church of *Jerusalem* (notwithstanding the Disturbances their Persecutors gave them) in so holy a Method, that he was not only reverenc'd by the Christians, as a great Man and admirable Bishop, but was honour'd by all the Jews, because of his Justice and Holiness, for which he was so eminent in all the World, for he lived always in Celibacy, and kept himself pure from unchast Actions. He never Bathed or anointed himself; he never eat of any Living Creature except the Paschal Lamb, and was so very abstemious that his whole Body was covered with Paleness, through Fasting. He was so constant at Prayers, at which he prostrated himself often, that the Skin of his Knees and Forehead were harden'd like a Camel's Skin. In a great Drought he, by his Prayers, wherein he stretched forth his Hands to Heaven, obtain'd Rain. These his Virtues made him so much esteem'd among the Jews of all sorts, that they were perswaded he was a just Man, that minded nothing but the Truth, and therefore was called generally the *Just*, as *Origen* out of *Josephus* relates.

With *James*, the Bishop of *Jerusalem* there were several Ancient Disciples, which always resided in that Church, and most of the Apostles upon occasion resorted thither, as we may judge by the Example of *S. Peter* and *S. Paul*; so that this Church had the Care of

U 3 others,

8.
S. James's
Holiness,
Zeal and Jus-
tice.

Hier. in 7^{vo}.
l. 2. c. 21
Epiph. 73.
c. 13.

Chrys. in Matt.
b. 5.
Euf. l. 2.
c. 23.

Orig. in Cels.
l. 1. p. 35.

9.
S. James re-
verenced
much at *Je-*
rusalem.
Acts 11. 22.
15. 21.

A.C.
XXXVII.

Gal. 1. 18.
19.
Acts 9. 25.
Acts 12. 17.

others, and in their greatest Difficulties they often sent to consult the Apostles, Elders and Pastors there. When *S. Paul* went up to *Jerusalem*, in the 37th Year of Christ, to escape the Treachery of the Jews at *Damascus*, he saw there *Peter* and *James*, the Lord's Brother, and was presented to them by *Barnabas*, who had a better certainty of the Change of his Furious Temper than they had. So also when *Peter* was miraculously delivered out of Prison by the Angel of God, in the Year 44. he first went to a private Assembly of Christians, met to pray for his Deliverance, to shew them God had answer'd their Prayers; and retiring for his greater Security, he ordered them to send the good News to the Brethren, but especially to *S. James* their Bishop, as the Person of greatest Regard among them, and to whom his Deliverance would be joyfully accepted, as it was much desired.

A.C.
XLIV.

A.C.
LI.

10.
S. James called and decided at the Council of *Jerusalem*.

Acts 15. 1.

Some Christians of *Judea* about the Year 51. coming down to *Antioch* in *Syria*, shewed their Zeal extremely for the Jewish Rites and Ceremonies, which were as yet tolerated in the Christian Church, and as if they had been necessary to Salvation, imposed them upon the Gentile Converts, without any Order or Advice from *James* or any other of the Apostles. These Doctrins *S. Paul* and *Barnabas* endeavour'd to refute by Disputation, but, when all they could do proved unsuccessful, the Church of *Antioch* agreed to send *Paul* and *Barnabas* to *Jerusalem*, to the Apostles and Brethren, about this Matter. *S. Chrysostome* says, That

That they were chiefly sent to *S. James*, who was always resident there, the other Apostles being Coming and Going, and who in all probability called the Council to consult about their Business. In the determination of it, tho' *Peter* and others propounded their Judgment, *S. James's* Authority, who was Bishop of the Place, seemed to sway all so far, that they all submitted to it, and according to his Direction, wrote a Letter to the People of *Antioch* to pacifie their Minds, and settle their Practice for the future.

Chrys. in
Act. b. 45.

1b. b. 33.

Upon this occasion *S. Paul* gave an account of the Doctrin he had practised among the Gentiles to *James*, *Cephas* and *John*, the Heads of that Church, who were of great Reputation for Piety and Knowledge. And although *S. Peter* is usually mention'd the first among the Apostles, yet here *S. Paul* set *James* before him, to shew us, that the Priority among the Apostles was no proper Privilege to any one of them, but *S. James* was as great a Pillar in the House of God as *Peter*. These three Apostles all approved of *S. Paul's* Doctrin, and manner of Instructing the Gentiles, and agreed that *Paul* and *Barnabas* should go on in Preaching to the Heathen, and they would do the same to the Jews, acknowledging and owning each other for Fellow Apostles and Disciples of the same Lord.

Gal. 2.
2 — 9.

11.
S. Paul gave an account of his Doctrin to *James*.

As *James* was peculiarly the Apostle and Bishop of the Jews; who after they had embraced the Faith of Jesus Christ, still retained a very great Zeal for the Law of *Moses*, so

12.
S. James was zealous for the Law.
Acts 21. 20.

Gal. 2. 12.
Tren. 1. 3. c.
12.

he tolerated the Usage of Jewish Ceremonies in that Church, and submitted himself to them. This gave a Foundation for that which happen'd at *Antioch* after the Council of *Antioch*; for when some Jewish Converts came down thither, being sent by *S. James*, about the Church's Affairs, *Peter* separated himself from the Gentiles, with whom he had freely conversed before, for fear of offending the Jews; which being likely to prove of ill Consequence, *S. Paul* openly and boldly reprov'd for his sinful Compliance, which being but Hypocrisy at the best, confirmed the Jews and offended the Gentiles.

A.C.
LVIII.
13.

S. Paul visit-
ed James.
Act. 21. 17.
18.
60. f. 1. 2. 3.
h. 46

S. Paul coming to *Jerusalem*, in the Year of Christ 58. went the next Day after his Arrival to see *James*, with whom all the Priests or Elders of that Church were present, and declared to them the Success he had in Preaching to the Gentiles, to their no small Joy. But because they knew that he was Odious to the Jews, because he opened the Door to the Gentiles, into the Church, and taught the Abrogation of the Law, they advis'd him to purifie himself, and submit to some Legal Practices, that by his Actions he might confute the flying Reports about him. To which *S. Paul* readily consented. *James* used not any Episcopal jurisdiction, but modestly propounded what was most convenient for him in that Place, where tho' most of the Jews believed, yet they were zealous of the Law, and would not endure any that should teach the Abrogation of it. The Jewish Christians continued their Zeal for the

the Law and Mixture of Christianity with the Jewish Ceremonies, till the Time of the Emperor *Adrian*, who forbid the Jews going to *Jerusalem*.

Sulp. Sev.
l. 2. p. 143.

S. Paul being sent to *Rome*, about the End of the Year of Christ 60, by *Festus* the Governour of *Judea*; the Jews seeing their intended Designs against him disappointed, turned their Fury upon *James*, resolving to destroy him, but could not get a fair Opportunity, as they imagin'd or wish'd, till about eighteen Months after; which thus happened.

A.C.
LXI.

Jo. 1. 20. c. 8.
Eus. 1. 2.
c. 24.

14.
S. James's
glorious pro-
tection of
Christ and
Death.

Portius Festus, the Roman Governour, being dead in *Judea*, it was some Time before another Governour was sent thither, by the Roman Emperor. In this Interval, *Ananus*, who had a Hand in our Lord's Condemnation, being a bold and daring Man, called a Council of the chief Men of the Jews, and Judges of the Nation at that Time, who were all of them Unbelievers, and most of them Enemies to Christianity. Before these Men he brought several Persons, and among the rest, saith *Josephus*, *James* the Brother of Jesus, who was called Christ, whom the Doctors of the Law, and Pharisees much hated, because by his Zeal the Jews daily went over to the Faith. The People had such a general Opinion of him for his Justice and Sanctity that they dare not attempt him by a formal Accusation, and therefore the Pharisees assaulted him another way, and by subtle Insinuations thought to bring him to renounce Christ: Wherefore complaining

plaining to him, that the People were miserably deceived, and led away with the Error, That Jesus was the Christ; they earnestly desired him, That they would recover him from that Error by his Word, which they were all ready to believe, because they had such an Opinion of his Virtue and Sincerity, that they would, without any more ado, yield to his Judgment. It was the Time of the Passover when this happened, and the multitude was come together to the Feast; wherefore they set him upon a Pinnacle of the Temple, that all might hear him. When he was set upon it, they said, Tell us, O Just Man, what we are to believe concerning Jesus Christ, who was crucified, for both we and all here present are ready to follow thy Directions. He answered with a loud Voice, and said to all the People, Jesus the Son of Man, of whom you speak, is now set at the Right Hand of the Divine Majesty, as the Son of God, and shall come again upon the Clouds of Heaven. This Testimony confirm'd many present in the Truth of the Gospel; who glorifying God, cried out, Hosannah to the Son of David. The Doctors of the Law and Pharisees, hearing this, which was of their own Procurement, and being enraged against him, resolved to destroy him, to affright others, who were inclined to believe, and crying out; How? What is the just Man deceived? ran up and threw him from the Pinnacle, where he stood. He was not dead by this Fall, but rising up upon his Knees, he prayed God to forgive those

those his Enemies and Persecutors, because they knew not what they did. This did not satisfy their Cruelty, but they consulted to stone him: *Ananias* the Chief Priest encouraged them to it, for he was of the Sect of the Sadducees, who were most severe in their Sentences of all the Jews, and they were about to execute it, when a Priest of the Family of the *Rechabites* reproving their Cruelty, spake to them, and bid them take heed what they did, and let him alone. He prayed for them as a truly just Man: But neither thus was their Fury appeased, but one of them, being a Fuller, with his Club, smote him on the Head, that he dyed. He suffer'd Martyrdom on the Feast of the Passover, in the Year of Christ 62. after he had been Bishop of *Jerusalem* 28 Years. His Death was very much displeasing to all the more considerate and pious Jews. He was buried near the Temple, in the very place where he was put to Death, and a Monument set upon his Grave, which remained till *Jerusalem* was destroyed by *Titus*, and afterward by *Adrian*. The general esteem which the Jews had of his Holiness and Goodness made them think, That the Death of this good Man was the Cause of those Calamities which soon after fell upon them; not being willing, with the Christians, to acknowledge that their Sufferings were a just Punishment for their Sin in killing the Holy one and Just, and crucifying the Lord of Life. His Brother *Simon* succeeded him in that See.

S. James

~
A.C.
LXII.
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*Hier. in Jov.
l. 1. c. 24.*

15.
S. James's
Epistle.
Euf. l. 2.
c. 23.
Hier. in
Catal. Ecc.
script.
Con. Laod.
can. 59.
Mil. c. 7.
Cath. 3. c. 47.
Is tol. c. 3.
Cec.

Aug. de fil.
Cec.

S. James, Bishop of Jerusalem, is the Author of one of the Seven Catholick Epistles, which, tho' for some Time it was not received by some as Canonical, as *Eusebius* and *Jerom* tell us, yet ever since the End of the Fourth Age of the Church its Authority hath never been controverted. S. *Austin* hath made a long Epistle to explain one Passage of it, and it hath been decreed by the Councils of *Laodicea*, *Milevis*, *Carthage* the third, and *Toledo*, to be received for Scripture, and most of the Fathers cite it as such. It is written to all the converted Jews, dispersed through the whole World. *Sixtus Senensius* says, That not only in the most ancient *Latin* Copies, but in some *Greek* ones, he hath the Title of an Apostle given him in the Inscription. The occasion of writing it, as S. *Austin* says, was to suppress and confute that dangerous Opinion, then growing up in the Church, That a bare naked Faith was sufficient to secure our Salvation, tho' Good Works were neglected: As also another Doctrine of as bad a Source. That God is the Author of Sin; to comfort the Christians against the Violence of Persecution, then raised against them by the worldly Powers, and to awaken them out of their stupid Security, when Judgments were at the Door; to compass which Ends he hath filled his Epistle with many excellent Exhortations, to bear Afflictions, hear the Word of God, mortifie Lusts, bridle the Tongue, get right Apprehensions of the Nature of God, adorn our Christian Profession with a good Conversation, with

Meek-

Meekness, Peace and Charity; and lastly, he teaches us, how to behave our selves in the Times of approaching Miseries; all most excellent and useful Doctrins worthy of an Apostolical Pen.

Besides this Epistle, tho' *Jerom* positively asserts, That S. James wrote no other Books, yet the *Ebionites* and others have fathered several other Books upon him. *Origen* speaks of a Writing of S. James's, which was commonly joyned, in his Time, with S. Peter's Gospel. *Athanasius* attributes to him the *Greek* Version of S. Matthew. *Baronius* says, He wrote a Liturgy, which he grounds upon a Passage in an Oration made by *Proclus* Bishop of *Constantinople*. There is also a Book still extant called *Protevangelium Jacobi*, a Preparatory Gospel attributed to S. James, which gives an account of the Pedigree and Birth of the Virgin *Mary*, and many things of Christ, not very inconsonant to the Truth of the Genuine Scriptures; but as Pope *Gelasius* hath particularly condemned this Gospel as spurious, so hath Pope *Innocent* passed the same Sentence upon all the rest, which the learned Part of the Christian World doth generally follow. *Baronius* doth vehemently contend for the Liturgy, as of his Composure, but it is so evident that it is not of so early an Original, tho' perhaps many of the particular Prayers, and the Order of Administring Sacraments, therein Prescribed, may be very ancient, and almost Apostolical; that *Baro-*

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16.
Books falsely
attributed to
S. James
Hier. de vir.
ill. c. 2 p. 263
Ath. syn.
p. 155.
Bar. ann. 63,
scilicet. 17.
22

Bar. 44. scilicet. 48.

Inn. ep. 3.

Bar. 63 scilicet. 17.

All. Syn. p.
189
Bellar. in
Bar. 63 scd.
17.

nus is deserted by many of the Learned of his own Church, and indeed confutes himself in manner, by saying, That it hath received so many Alterations since, that there is little remaining of the first Hand. His Feast is kept in the *Latin Church* on *May 1st* with *Philip*, and in the *Greek* on the *23d of October*, both Churches agreeing in keeping up the Memory of such good Examples, against the Negative Superstition of our Novel and Modern Sectaries.

The End of S. James's Life.

S. SIMON

S. SIMON



He Preached in Egypt, Africa, and Britain, and at length was Crucified.

S. SIMON,

THE

APOSTLE.

S. SIMON, called the *Cananite*, hath very little spoken of him in the Gospel, more than that he was so eminent for his Charity and Faith, that Christ chose him into the Number of his Twelve Apostles, whom he intended as his chief Ministers and Witnesses of the Truths they heard of him, and miraculous Actions they saw done by him. The Sur-name which is given him, of *Cananite*, hath given occasion to different Conjectures concerning him. Some have judged him so called from the place of his Nativity *Cana*, a Town in *Galilee*, where he lived and first received the Faith, because it is evident that all the Apostles were *Galileans*, and our Saviour did often converse thereabouts, and at that very Town did the first Miracle he ever wrought in turning Water into Wine; and

X

Ni-

Mat. 10. 4.

1.

S. Simon's
Name and
Calling
to the Apo-
stleship.

Hier. ep. 63.

Acts 2. 7.

John 2.
1—9.

Luke 6. 15.

Hier. in
Mat. 13.

Niceph. l. 2.
c. 40.
Amb. in
H. 18.

Nicephorus seems to believe that it was at this Marriage he was converted, tho' I think the Conjecture too particular and bold, when he says he was the Bridegroom at it. Others reject this Opinion as groundless almost, having no other foundation than a similitude of Names; and so much the rather, because *S. Luke* hath rendred it a *Zealot*, and shewed that it comes not from the Town *Cana*, but from the Hebrew word *זֵאֵל* to be zealous. And these with greater probability give a double account of him from this Name. Some hold, that before his Conversion he was one of the Sect of the Zealots, who taking *Phinehas* as their Patron, took upon them a Power of executing the Punishments of the Law upon Offenders against it without any formal Trial and Accusations. This Sect began in *Mattathias*, the Root of the *Maccabean* Family, and was continued among the Jews till our Saviour's time, who himself, in imitation of their Actions, drove the Buyers and Sellers out of the Temple, and overthrew the Tables of Money-changers. From the number of these he was called to Christianity, and after his Conversion retained the Name of *Zealot*. But others, who keep to the same sense of his Name *Cananite*, yet think him so called from his great Zeal for the Christian Faith after his Conversion. He was very jealous for the Honour of his Master, and looked upon all Christ's Enemies as really his own, how near soever they were to him in any natural Relation; and as he was very exact in all the practical

tical Duties of the Christian Religion, so he shewed a very serious and pious Indignation towards those who professed Religion and the Faith of Christ with their Mouths, but dishonoured their sacred Profession by their irregular and vicious Lives; as many of the first Christians really did. *Theodoret* tells us, That he was of the Tribe of *Zebulon*, or *Naphtali*, and by this he distinguishes him from *Simon* Brother of our Lord, who was of the Tribe of *Judah*, and afterward Bishop of *Jerusalem*; but there are stronger Reasons to prove this Difference than this Conjecture, which seems to have no ground but mere invention to evade a Difficulty, which *Eusebius's* Authority would much better have solved, who never calls *Simon* Bishop of *Jerusalem* an Apostle, and says, that the Apostle's Age ended with the Death of *S. John*, whom *Simon* Bishop of *Jerusalem* out-lived.

After his Lord's Passion *S. Simon* continued with the other Apostles and Disciples of Christ, at *Jerusalem*, joining in Worship and Communion with them, and did not leave that City till they received the Spirit upon the Feast of Pentecost; from which time the Apostles being furnished with all things necessary for their Ministry, began to exercise it in all parts of the World, whither the Holy Spirit and their own prudence of Zeal carried them. *Nicephorus* says, That *S. Simon* went into *Egypt*, *Cyrene* and *Africa*, and there preached the Gospel, and after some time, leaving those Countries, he went into *Lybia*

Theod. Ep.
67. v. 28.

Eusl. 3. c. 32

Epiph. 66.
c. 19.

Acts 1. 13.
2.

S. Simon's
Province in
preaching
the Gospel.

Niceph. lib.
hist. Eufef.
l. 2. c. 40.

3.
S. Simon's
Death.

Dor. in Syn.
Men. t. 2.

Ven. 10.
Jun.

E. d. Adon.
Vfus d.
Martyrol.
ad Oâ. 23.

Forcmt.
p. 632, 637.

and *Mauritania* for the same purpose, and there not only exalted the Glory of Jesus Christ by his Preaching, but by a great number of Miracles which he wrought there. From these Countries he is said to have gone into *England*, and having converted and baptized great Multitudes to the Faith, was at length, after many other Persecutions, put to Death by the Infidels, and buried there. He was crucified, as his Saviour had been, and upon that account welcomed his Death with incredible Joy and Courage. The Grecian *Menea* says the same almost; but since there is but little or no Ground for this Relation in ancient Authors, we can't safely rely upon the Grecian Faith, especially since in the West we find a clear contrary Tradition; for *Bede*, *Uwardus* and *Ado*, in their Martyrologies, say, That the Idolatrous Priests put S. *Simon* to a glorious Death at *Suanir* a City of *Persia*; and for this they alledge the Authority of *Ensebius's* Martyrology, translated by *Jerom*, and lately published by *Florentinius*, which tho' it be not without many Faults, nor entirely either *Ensebius's* or *Jerom's*, is certainly the most ancient Martyrology extant. His Feast is kept with S. *Jude* on Octob. 28. but the Greeks celebrate it on June 10. calling him the Bridegroom at the Marriage in *Cana*.

Whether the City of *Suanir* stood in *Persia*, our Histories mention not, unless it be the place where the *Suani* or *Surani*, a People mentioned by *Pliny* and *Ptolomy* dwelt, which they say was in *Colchis*, or a little higher in

Sar-

Sarmatia, which may agree to a Relation given us in the false History of S. *Andrew*, That in the *Cimmerian Bosphorus* there is a Tomb in a Grot under Ground, with an Inscription, That *Simon the Zealot, or Cananite, was Interred there*. But this is all but Conjecture and uncertain Proof. God hath been pleased to conceal from us, the holy Actions and Lives of many of his choicest Servants, that we may content our selves to have our Religious Actions known to God only, and not like the Scribes and Pharisees love the Praise of Men.

The End of S. Simon's Life.

X 3

S. JUDE,



S. JUDE.

THE APOSTLE.

THE Apostle *Judas*, or *Jude*, was sometimes called *Thaddæus*, and surnamed *Lebbeus*, according to the Greek and Oriental Versions. These Names were given him either by the People or the Disciples, partly to distinguish him from *Judas* the Apostate, and partly as a commendation of his Wisdom and Zeal; for *Lebbeus*, according to S. *Jerom*, signifies a Man of Wit and Understanding; and *Thaddæus* denotes a Person zealous in praising God; whence it is that several of the Fathers call him a Zealot as well as S. *Simon*, and say, he was famous for his Zeal.

He was the Brother of *James* the Less, and consequently the same *Judas* that is called the Brother of Jesus Christ, because he was the Son of *Mary* the Sister of the Holy Virgin, and *Cleophas* the Brother of *Joseph*. He was a married Man and had Children, since *Hegesip-*

1.
His Names.
Mat. 10. 3.

Hier. in
Mat. p. 29.
Hier. in Col.
4. p. 183.

2.
His Pedigree
and Child-
ren.
Mat. 13. 55.



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X 4

pus

1.
His Names.
Mat. 10. 3.

Hier. in
Mat. p. 29.
Hier. in Col.
4. p. 183.

2.
His Pedigree
and Child-
ren.
Mat. 13. 55.

Euseb. l. 3. c. 20.

Niceph. l. 1.
c. 33.A.C.
XXXI.3.
His Election
to the Apo-
stolate.4.
S. Judas
questions Je-
sus about his
Manifesta-
tion.

pus in Eusebius speaks of two of his Grand Children that suffered Martyrdom. His Wife was named *Mary*, as *Nicephorus* relates. He was chosen an Apostle in the Year of Christ 31, a little after the Passover, and became from that time a constant Attendant upon Christ's Person and Ministry, which was a probable Evidence, that he was a Person more eminently zealous for the Faith of Christ than others.

We read nothing more of him in the Gospel till the last Supper, which Christ celebrated with his Disciples, where he, hearing our Saviour discoursing of his departure by his Death, and promising them that for their Comfort he would manifest himself to them again; meaning, that he would rise again from the Dead, and by appearing to them, comfort them; that he would still have the same care over them as while he conversed with them. *Judas*, this Apostle, still hoping for a temporal Grandeur, as he had imbibed the Notion concerning the Messiah's Kingdom from the Scribes, interposed, and asked his Master, Why he would manifest himself to them only, and not unto the World, since he was the Messiah, and was to subject the World to him? Jesus replied, That the Reason was, because the World had no kindness or respect to him or his Doctrine, and therefore they should never enjoy the Happiness of his Presence; but since they had shew'd their Love to him by obeying his Laws and attendance upon his Person, he would make the comfort-
able

able returns of his Love to them, by revealing himself to them, and by and through those Manifestations shew them, that the Father loves them as well as he.

After the Passion and Resurrection of Christ he remained at *Jerusalem* with the rest of the Apostles, worshipping and praising God with the Christians, and was present with them, when the Holy Ghost was poured out upon them at the Feast of Pentecost, and received a Portion of it suitable to his Place and Office. *Paulinus* says, That his Province allotted by God to him for the exercise of his Ministry was *Lybia*, and that he died and was buried there; but he doth not tell us whether it was the *Cyrenian Lybia*, which is thought to have received the Gospel from *S. Mark*, or the *Lybia* of *Tripolis*, or the most Southern part of *Africk*, for we find no other account of his Preaching in these Countries. *S. Paul* tells us, That the Brethren of our Lord carried along with them in the Provinces, where they preached the Gospel, certain Christian Women, who ministered to them in providing things necessary for them, according to the custom used in *Judea*, which makes it probable that *S. Jude* preached in *Judea*, *Galilee*, *Samarina*, *Idumea* and all *Syria*, as *Nicephorus* relates, for we do not read that any other of our Lord's Brethren did preach in those Provinces, but he and *Simon*.

He lived till about the Year of Christ 62. which was a little after the destruction of *Jerusalem*, as we have reason to believe from the
Hi-

5.
S. Jude's
Union with
the other
Apostles.6.
S. Jude
preached in
Lybia.
Paul. car.
26. p. 627.1 Cor. 9. 5.
Hier. in Jer.
l. 2. c. 147.
Also in
Judea, *Sa-*
maria, &c.A.C.
LXII.

8.
He was at
the Election
of Simeon
Bishop of
Jerusalem.
Euf. l. 3. c. 11.

9.
S. Jude's
Epistle.

History of *Eusebius*, who relates, that a little after the Martyrdom of *James* his Brother Bishop of *Jerusalem*, all the Apostles and Kindred of Jesus Christ especially, met from all parts to choose a Successor in his place, and they elected *Simeon*, who is thought to be the Brother of S. Jude.

We have an Epistle bearing the Name of S. Jude, placed the last of those seven, which are called *Catholic*, in the sacred Canon. It hath no particular Inscription as the other six, but is thought primarily to have been intended for the Christian Jews, in their several Dispersions, as S. Peter's Epistles are. In it he tells them, That he at first designed to write to them in general of the common Salvation, and establish and confirm them in it; but seeing the Doctrine of Christ attacked on every side by Hereticks, he thought it more necessary to spend his pains in an Exhortation to them, to stand manfully upon the defence of the Faith once delivered to the Saints, and oppose the false Teachers, who laboured so much to corrupt it. The Hereticks meant in this Epistle were the *Nicolaitans*, *Gnosticks*, Followers of *Simon Magus*, and the like, whose Manners were as corrupt as their Doctrine, because they thought a Faith without Works sufficient for their Salvation. So that S. Jude's Subject is much the same with S. Peter's 2d Epistle, whose sense he for the most part follows, and often uses the very same Expressions; but because their Infection had spread it self farther, and had gotten more Ground,

he

he opposes them with more Zeal and Sharpness than S. Peter had done. But because true Christian Charity, tho' it be zealous, yet is without Bitterness and Hatred, he exhorts the Christians to labour by all gentle means to save them, and to take them out of the Fire, into which their own folly had cast them. He seems to expressly cite S. Peter's 2d Epistle, and to intimate plainly that most of the Apostles were dead. So that it seems, as if he had not written his Epistle till after Nero's Reign, and the destruction of *Jerusalem*.

Several Persons have anciently doubted of the Authority of this Epistle, because the Book of *Enoch*, an Apocryphal Writing, is cited in it; but this hinders not, but that being authorized by its Antiquity, it ought to be received into the Catalogue of Holy Writers; for *Eusebius* tells us, That in his time most Churches read it publicly, and 'tis evident that before the end of the 4th Age it was acknowledged for Canonical Scripture by general consent, in the Council of *Laodicea* and *Carthage*, and by the most eminent Fathers, *Athanasius*, *Cyril of Jerusalem*, and others. And S. *Austin* says, That it can't be denied, but that *Enoch* did write some thing by God's Spirit, since S. Jude cites it in his Canonical Epistle: And *Origen* says, That this Epistle in a few Lines contains many words full of divine Power and Grace. This is all that is certain and well grounded upon good History concerning S. *Judas*, yet there are several other things spoken of him, which may be

not

Jude 9. 17.

10.
The authority of
S. Jude's
Epistle.
Euf. l. 3. c. 25
Hier. de vir.
ill. c. 4.

Conc. Laod.
Can. 60.
Conc. Carth.
c. 47.
Athanas. syn.
t. 2. p. 39.

Cyr. ca. 4.
Orig. in
Mat. 223.

not passed over without some prejudice to the Reader.

II.
The places
of his
Preaching.
Hier. l.
Mat. 10. 4.
Actum. prol.
p. 14.

Nicoph. l. 2.
c. 40.

Florent. p. 172

Fort. l. 3. c. 4

ConR. l. 2.
c. 63.

Nicoph. l. 2.
c. 40.

Men. 143.

S. Jerom says, That after the Ascension this Apostle was sent to *Abgarus* King of *Edeffa*, of which Opinion *Acumenius* seems to have been. But the Ecclesiastical History teaches us, That S. *Thaddeus*, who was sent thither or as one of the 70 Disciples, as *Eusebius* says in three several places. The modern Greeks and Latins are, notwithstanding *Eusebius's* words, bold to assert, That S. *Jude* preached in *Edeffa*, and throughout all *Mesopotamia*, completing the Work of God, which S. *Thaddeus* had begun. The same Historian adds, That he preached in *Judea*, as before. Some also have believed, that he established the Faith in *Armenia* the Greater; and to confirm this their Opinion they alledge, That the *Armenians* have a Tradition, that he died in their Country. *Fortunatus* says, That he was buried in *Persia* with S. *Simon*, which the Latin Martyrologies follow. The Constitutions relate, That some of the Apostles, who preached the Gospel, did also labour in Husbandry to maintain themselves in the Work of the Ministry, that they might not discourage their Converts by their Charge, and of these *Judas* was one. Some of the Greeks say, That he died at *Berytus*, in which it is plain they confound this Apostle with *Thaddeus*, the Evangelist of *Edeffa*. The Grecian-Menologies say, That he was shot to Death with Arrows, but mention not the place where. The ancient Martyrologies place his Feast with S. *Simon*,

S. *Simon's*, on the 29 of June and 28 of October. *Bede* sets them down on Octob. 28. only, and *Ado* and *Usuard* follow him, for which reason his Feast is kept Octob. 28. His Body is said to be in S. *Peter's* Church at *Rome*, but the *Armenians* affirm it to be in their Country. Some attributed to him a false Gospel condemned by Pope *Gelasius*.

The Ecclesiastical History speaks of two Grand Children of S. *Judas*, which were Christians, who having a Possession of Lands of about 39 Acres, maintained their Families by Tilling it with their own Hands, and paid Tribute also, which *Domitian* imposed very heavily upon the Jews. This Emperor having raised a 2d Persecution against the Church in the Year of Christ 95. commanded, That all the Posterity of *David* should be put to Death, because he was afraid of the coming of Christ, as *Herod* had been. These two Men were hereupon accused to *Domitian*, as of the Posterity of *David*, and near Kindred of Christ, and by his Order brought to him. *Domitian* seeing them, asked them concerning their Ancestor's Estate, the Messias and his Kingdom; and they answered to each particular with great sincerity and freedom. The hardness of their Hands by their Labours, made the account they gave of their Poverty and small Estate evident; and as to the Messias they openly owned that he was a King, but in Heaven and not upon Earth, where his Kingdom should not appear till the end of the World, when he should come in his Glory to judge

Florent.
p. 634, 637.

Aus. p. 500.
f. 3.

Eusl. 3. c. 20

12.
His Children
and Posterity

A.C.
XCV.

Tert. apo.
c. 5. p. 6.

13.
S. Jude's
Grand
Children
made Bi-
shops, and
much ho-
noured by
the Church.

Euf. l. 3. c. 20

Chrys. in
Jo. h. 20.

Euf. l. 3. c.
11.

Euf. l. 1. c. 7.

judge both the Quick and the Dead. *Domitian* hearing this, despised their Poverty and Meanness, and judging them innocent Persons, set them at liberty. *Tertullian* says, That he immediately ceased the Persecution against the Church by his Edict, which happened just before his Death.

After this these two Persons, who were S. Jude's Grand Children, were very much honoured by the Church, and esteemed as the Kindred of Jesus Christ and Martyrs; this Title being given in the first three Ages of the Church, to all those who had given any publick Testimony to the Truth, altho' they suffered not Death for it. They were also made Bishops of Churches, and looked upon as Heads of that spiritual Body. They lived till the Reign of *Trajan*, and saw *Simeon* Bishop of *Jerusalem* suffer Martyrdom in the Year of Christ 107. or thereabouts.

S. *Chrysostom* also says, That the Kindred of our Lord having made themselves very admirable for their Virtue, were for a long time respected every where, altho' we have no where their Name particularly set down to us. 'Tis observed that they had a particular share in the Election of S. *Simeon* Bishop of *Jerusalem*, and were there in a great number. They had this honourable Title given them of our Lords Kindred, as their greatest Title, and most respected among the Faithful, which yet the Christians of those pure times would not have done, had they not been as eminent for their Christian Lives, as they were

were for their Lineage and Kindred. *Julius Africanus* a famous Author of the 3d Age, says, That he learned several things of the Genealogy of Christ, of those who were his Kindred according to the Flesh, and who from *Nazareth* and *Cocab* in *Judea*, were dispersed in divers parts of the World.

The End of S. Jude's Life.

S. MAT-

S. MATHIAS.



S. MATTHIAS,

THE

APOSTLE.

S. *MATTHIAS*, tho' we know nothing of his Pedigree farther than that he was a Jew (for our Saviour being sent only to the lost Sheep of the House of *Israel*, admitted none to be his Disciples but true *Israelites*) was certainly an early Convert to Christianity, otherwise he could not have been sufficiently qualified for that great Office, to which he was afterward elected. And indeed *S. Peter* in effect tells us, That he was one of those Disciples, which had been a continual Hearer and Attendant upon Christ all the Time of his Ministry, from the Time he was Baptized by *John* to his Death and Ascension. And for this Reason it is that some have thought him to be *Nathaniel*, as well as for the near affinity of the Names, which signify both, the Gift of God. *Clemens of Alexandria* says, That some in his Time, judged him to be the Rich Publican.

f.
S. Matthias a
Jew and ear-
ly Convert
to Christ

Acts 1.21,22

Clem. Stron.
p. 488.

Bed. vit. in
Ad. l. 6. p. 3.
Eph. de Chuff.
c. 4. p. 50.

lican *Zaccheus*, but this is clearly repugnant to *S. Peter's* Words, because *Zaccheus* was converted but a little before the Death of Christ. It is far more probable which the same Father and some others a little after tell us; That he was one of the Seventy Disciples, and so in an Order but a little Inferior to the Apostles themselves, and fittest to succeed them in any Vacancy, that might happen among them, if their Number were for the Time unalterable, as it indeed was.

2.
S. Matthias
present at
Christ's ap-
pearance af-
ter his Re-
surrection.
Acts 1. 9, 12.
Acts 1.
16—26

After Christ's Death *S. Matthias* was a Witness of Christ's Resurrection, either at that famous Appearance of Christ in *Galilee*, to the five hundred Brethren at once, or else when he took his Leave of all his Disciples at his Ascension from Mount *Oliver*, or perhaps at both. Being thus well qualified for the Apostleship, he was not long after taken into the Number of the Apostles, upon this occasion and after this manner.

3.
S. Matthias
chosen Apo-
stle in *Judas's*
room.
Acts 1. 26.]

Judas, one of the Twelve Apostles, having, by his Diabolical Treachery to his good Master, betrayed him into the Hands of his mortal Enemies, the Jews, who had a long time before sought his Blood, and seeing him now in their Power (he not making his escape out of their Hands, as he had formerly done) was immediately seized with bitter Horror of Conscience and Despair for the Wickedness and Cruelty of his Fact, that for the Lucre and Covetousness of a little Money he should be so base and ungrateful as to betray his Master and Lord, the Lord of Life, and his Saviour. In this

this bitter Agony his Life became a Burthen to him, and he went and hanged himself. Thus there was made a Vacancy in the College of the Apostles, but the great concern they all had for the Loss of their Master, and their ignorance of their Office made them, not sensible of this lesser Defect in their own Body. Being comforted for the Death of their Lord, by his frequent Appearance to them and understanding by his Instruction, that his Church must be built upon Twelve Foundation Stones, and that he must have Twelve Witnesses of his Resurrection, to publish it throughout the World, that his heavenly *Jerusalem*, must have Twelve Gates to admit the Nations of the World into it, *S. Peter*, immediately after his Ascension, in a full Assembly of the Christians, at *Jerusalem*, propounded it to them, desiring their Assistance and Judgment in the Choice of a fit Person to so high and great Office. The unanimous Vote of the whole Congregation fell upon two, *Joseph*, called *Barsabas*, who was surnamed *Justus*, and *Matthias*, but were in a Dispute which of these to prefer, both in their Judgment being equally fit; wherefore they referr'd the Decision to the Lot, an usual way of determining ambiguous Matters in sacred things, and having prayed, That God, who knows the Hearts of all, would be pleased to shew which of those two he knew the best qualified for so sacred a Function, they drew the Lot, and it fell upon *Matthias*; so both by the Election of the Apostles and God himself he was made one

Rev. 21. 12,
14.

1 Church.
24. 5.

of their Number, and was by this means made an Apostle, as fully as they.

4.
The Places
where he
preached.

Bell. p. 432,
433.

Full. Feb. 24.
p. 431.

S. *Matthias* being thus made one of the Twelve, remain'd at *Jerusalem*, till the Effusion of the Spirit upon his Apostles, according to his Promise, that he might receive from God the Qualifications of so excellent a Ministry, and be fitted for that Work, for which he had so immediate a Call. After the Feast of *Pentecost*, the Tradition of the *Greeks* is, That he went and preached the Gospel in *Ethiopia* and *Colchis*, where he confirmed his Doctrine by a glorious Martyrdom. But the History of the Life of S. *Matthias*, written in the Twelfth Age, by a Monk of the Abby of S. *Matthias* at *Treves*, gives us a different account of him, viz. That he was a Native of *Bethlehem*, of the Tribe of *Judah*, and of an illustrious Family; that he was well instructed, not only by his Parents, but by an incomparable Rabbi, nam'd *Symeon*, that being first a Disciple, then an Apostle of Christ: After the Feast of *Pentecost*, he was allotted to preach the Gospel in part of *Palestine*, where he did an abundance of *Miracles*, and converted a great Multitude to the Faith of Christ. That 33 Years, or thereabout, after the Passion of Christ, *Ananus*, the Younger, High-Priest of the Jews, having put the *James*, the Less, Bishop of *Jerusalem* to death, apprehended *Matthias* at the same time in *Galilee*, and had him brought before him; *Ananus* made a long Speech to him, and had the Patience to receive his Answer; in which, hear-

ing

ing that he confessed Jesus of *Nazareth* to be the Messiah, contrary to his Exhortation and Persuasion, he condemned him to be stoned, and the Sentence was immediately executed. These are the best accounts we have of the Life of S. *Matthias*, besides what the Scripture relates, which tho' we cannot give any firm Credit to them, yet since they contain nothing absurd or impossible they ought not to be despised till we have better. F. *Combes* indeed advises us to say nothing of S. *Matthias* besides what is contained in the *Acts*; but since it is certain he did more, it can be no just Offence to relate what we have learned of him from the best Hands.

5.
His Martyr-
dom.

Aug. t. 3.
p. 503.

Clemens Alexandrinus relates this Saying of his, That we ought to mortifie and subdue the Flesh, and maintain a continual Opposition to it, by granting it nothing, whereby its irregular and sensual Desires may be gratified, but that we should, on the contrary, nourish and fortifie our Souls with Faith and Divine Knowledge. Some have thought that the same Father cites a Passage out of a Book, called, *The Traditions of S. Matthias*, which because *Eusebius* speaks nothing of it, is rejected by *Baronius* as Apocryphal, or at least of uncertain Authority; but the Place being consulted perhaps no Book is intended, but only thus much is meant by it, speaking of the *Basilideans*, i. e. the Followers of the Heretick *Basilides*, one of *Simon Magus's* Scholars, who bragged, That they followed the Doctrine of S. *Matthias*, he says; That they made those their

Clem. Strom.
l. 3. p. 435.

Str. m. l. 2.
p. 380.

Y 3

Boasts

*conc. L. t. 2.
p. 1.*

Eoll. p. 434.

Boasts without any Foundation, since all the Apostles left us one and the same Tradition, as they all received one and the same Doctrin. There is also attributed to S. *Matthias* a Gospel, which hath never been received by the Church: But Pope *Innocent I.* condemns all the Writings whatsoever that are attributed to S. *Matthias*. The *Greeks* celebrate his Feast August 9th, and the *Latins* on February 24th. His Body is pretended to be at *Rome* by some, and by others at *Treves*; but *Bollandus* thinks, the Body of *Matthias*, which is at *Rome*, is that of S. *Matthias*, who was Bishop of *Jerusalem* in the One hundred and twentieth Year of Christ, whose History they confound with the Apostles.

The End of S. Matthias's Life.

S. MARK *Evangelist.*

S. MARK.

THE EVANGELIST.

S. MARK was a Disciple of S. Peter, one of his constant Attendants, and (as some think) his Amanuensis. That he was born of Jewish Parents, and came from the Tribe of *Levi*, we have S. *Jerom's* Testimony for it; tho' his Name seems to be *Roman*. 'Tis plain by *Papias*, Bishop of *Hierapolis*, who lived near those Times, That he was no Hearer nor Follower of our Saviour, but that he was converted by some of the Apostles, and probably by S. Peter, whom he followed in his Apostleship.

The only Book he left behind him is the Gospel, bearing his Name; which was either dictated to him by S. Peter, therefore frequently called S. Peter's Gospel, or (rather) composed out of that account which S. Peter usually delivered in his Discourses to the People. According to *Clemens Alexandrinus*, this Gospel

Lord 43.) at the Intreaty of the Converts at Rome, who pressed him to draw in Writing, by way of History, what his Master S. Peter had often preached unto them : Which done, it was perused by S. Peter, ratified with his Authority, and publickly read by his Order in their Religious Assemblies.

S. Chrysostom, in his third Homily upon S. Matthew, takes a peculiar Notice of the Conciseness of S. Mark's Style, not unlike that of S. Peter, whereby he says a great deal in a few Words. Upon the whole, much shorter than S. Matthew, in his Historical Acts of our Saviour; yet in some Passages, much more particular and large. Nor is there any Ground left to tax him of partiality, who did not spare his own dear Master, in the account he gives of his Lapse and Denial; which he sets down with more Aggravations than the other Evangelists.

The Question is, In what Language S. Mark writ his Gospel, whether *Greek* or *Latin*? The *Romanists* in general pretend to the last, and give this Reason for it; That this Gospel was principally designed for the Use of the Converts at Rome. But, as Doctor Cave observes, 'twas no less proper for S. Mark to write his Gospel in *Greek*, for the use of the *Romans*, than that S. Paul should in the same Language write his Epistle to that Church. And, as the Jews there understood very little *Latin*, so there were very few *Romans* of any Fashion that did not understand *Greek*, the genteel Language of those Times.

of it) said to be wanting in all ancient *Greek* Copies, and by some rejected, as disagreeing in some things with the other Gospels, S. Jerom does so reconcile 'em together, that he makes 'em fairly consistent with each other.

Having said thus much as to S. Mark's Gospel, I proceed now to his Ministry in the Propagation of the Christian Faith, wherein he shewed his Zeal and Ardency in a high degree. *Egypt* was the Country S. Peter sent him to, for that purpose, and *Alexandria* the main Place of his Residence; in which, and the neighbouring Places, he converted multitudes of both Sexes unto a zealous Profession of the Gospel. Then he went from *Egypt*, Westward to the Countries of *Marmarica*, *Libia* and other barbarous Parts of *Africk*, which at that time wallowed in Idolatry. Where, by his Preaching and Miracles he not only made way for the Gospel, but rooted it in the Minds of those People, and confirmed them in the Profession of it.

After this he returned to *Alexandria*, to settle that Church, by providing Pastors and Governours. But in the Time of *Easter*, while he was employed in the Divine Worship, the great Enemy of God and Man raised the Favourers of Idolatry into a Tumult against our Evangelist. It happened that the great Solemnities of *Serapis* being at that time to be celebrated, the prophane *Egyptians*, to vindicate their Idol, broke in upon S. Mark, and dragged him on the Ground, through the Streets, into

NOTE:

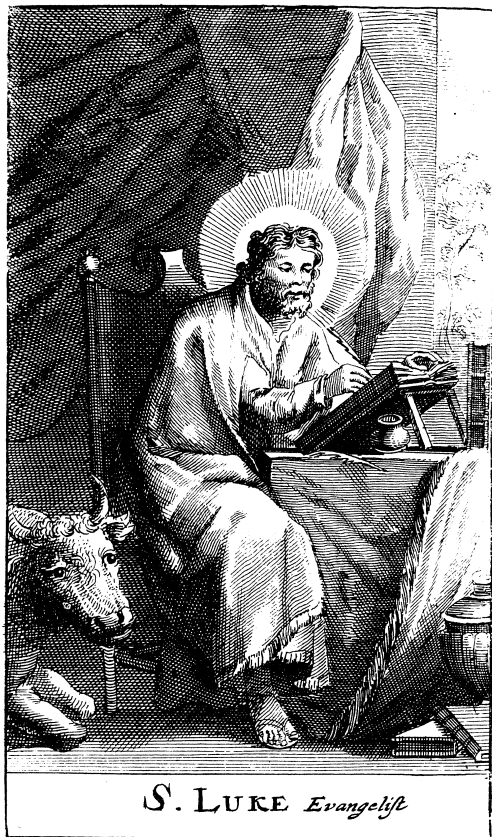
THIS VOLUME HAS A VERY TIGHT BINDING
AND WHILE EVERY EFFORT HAS BEEN MADE

into Prison; where, in the Night, he had the Comfort of a Divine Vision. The Rage of the People not being yet satisfied, they came again the next Day, early in the Morning, and so tore off his Flesh, by dragging him about in the same manner, that he expired in their cruel Hands. Nor did their Fury end there, for (according to *Metaphrastes*) they burnt his dead Body, whose Soul had burnt with an ardent Zeal for the Glory of God, and the Salvation of Mankind.

His Bones and Ashes the Christians did decently intomb, near the Place where he used to preach. Which Reliques the *Venetians* got from thence to their Capital City, where they are held in great Veneration, and he adopted as the tutelar Saint and Patron of that State. To whose Memory they have erected and dedicated their *Cathedral*, called by his Name, one of the stateliest and richest Churches in the World.

The Original *Greek* Copy of his Gospel is said to be in their Possession, pretended to be written by him at *Aquila*, and thence translated to *Venice*, after many Ages; but the Letters are so worn out that they cannot be read.

As to the Year of his Martyrdom, 'tis a thing much controverted by the Ancient Fathers, and various is their Opinion about it. But the most probable of all is, that he suffered about the End of the Empire of *Nero*, and that he survived for some considerable time the Martyrdom both of *Peter* and *Paul*.



S. LUKE,

THE EVANGELIST.

S. LUKE was a Disciple of S. Paul, as S. Mark was of S. Peter. *Antioch*, the Metropolis of *Syria*, a City famous for its great Commerce and Wealth, for the Politeness of its Inhabitants, for its learned University, but above all for being the Place where the Disciples were first called *Christians*, was his Birth place, which gave him the advantage of improving his natural Parts, by an ingenuous and liberal Education. Having got a good Foundation of Learning, not only at *Antioch*, but also in other Schools both of *Greece* and *Egypt*, his Inclination fixed him at last upon the study of Physick. But, our Evangelist of a Physician of the Body became a Physician of the Soul. He is said also to have been skilful in Painting; and, for a proof thereof, there's an ancient Inscription found

found in a Vault at *Rome*, near *S. Mary's* Church, wherein mention is made of a Picture of the Virgin *Mary*, *UNA EX VII. AB LUCA DEPICTIS*, being one of the seven painted by *S. Luke*.

That he was no Follower of Christ, whilst in the Flesh (as some would have it) is apparent by his own Confession; That he derived his Intelligence as to his Gospel Matters from those who from the beginning had been Eye-witnesses and Ministers of the word, *Luke* 1. 2. The most probable Opinion, as to the Place and Author of his Conversion, is, That he was converted by *S. Paul*, at *Antioch*; and not at *Thebes* in *Greece*, as is presumed by *Nicephorus*. *Dr. Cave* makes him a Jewish Profelyte, that is, a Jew converted to Christianity; *Antioch* abounding with Jews, who had here their Synagogues and Schools of Education.

However certain it is, that after his Conversion he became the constant Companion and Fellow-Labourer of *S. Paul* in the Ministry of the Gospel; whom he followed in all his Dangers, at his several Arraignments at *Jerusalem*, and in his Voyage to *Rome*; where he continued by him to serve his Necessities, and supply his Office in those Things which he could not do by reason of his Confinement: For which his Assiduity *S. Paul* owns him for his Fellow-Labourer, as he calls him the beloved Physician, and the Brother, whose Praise is in the Gospel. And there is good Reason to believe, that he did not wholly

leave

leave *S. Paul*, till he had finished his Course, and crowned all with Martyrdom.

Two Books he wrote in Greek for the use of the Church, which are his Gospel, and the *Acts of the Apostles*, both with so much exactness and accuracy, politeness and elegancy, with a lofty, but clear and perspicuous Stile, that one may see by it how great a share he had in the native Genius of *Antioch* his Birth-place. He was, as a true Historian, both faithful in his Relations, and elegant in his Writings.

According to *S. Jerom*, he writ his Gospel in *Achaia*, during his Travels with *S. Paul* in those parts; 'tis said he made use of his help, in the composing of it. Both this and his Book of the Acts he dedicates to one, *Theophilus*, with the Title of *Most Excellent*; who probably was some Magistrate of *Antioch*, converted and baptized by *S. Luke*. In his Gospel he chiefly insists upon those things which relate to his Sacerdotal Office, and supplies what seemed wanting in both the precedent Gospels of *S. Matthew* and *S. Mark*; his Additions, or larger account of Things, being particularly enumerated by *Irenaeus*.

In his History of the *Acts of the Apostles* he does not only relate the Actions, but also the Sufferings of some of the chief Apostles, and *S. Paul* especially, of whose Carriage and most intimate Transactions *S. Luke* was best able to give a true Account, having been his constant Attendant. But, among other things, he enlarges particularly upon the great Miracles

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wrought

wrought by the Apostles, as being the grand Confirmation of the Truth of Christ's Resurrection. This Book is generally agreed upon to have been written at *Rome*, at the end of *S. Paul's* two Years Imprisonment there, which makes the Conclusion of it.

So far as he travelled with *S. Paul*, and was his Coadjutor in the Ministry, we have a certainty of his Ministerial Progress. But where he preached afterwards, and how he died, whether a natural or violent Death, is what cannot be well dug out of the Rubbish of Antiquity. Some tell us, but without any great probability, that he left *S. Paul* at *Rome* before his Martyrdom, and went back into the East, where he preached the Gospel with great success both in *Egypt* and *Lybia*, and took upon him the Episcopal Charge of *Thebais*. Others say, That he first preached in *Dalmatia* and *Galatia*, and afterwards in *Italy* and *Macedonia*.

As to his Death, some fix it in one place, some in another; and whether he died a natural or violent Death, we have no certain Account. *Nicephorus* asserts his Martyrdom in *Greece*, where he was hanged on an Olive tree in the 80th Year of his Age. But *Hirtenius* is of Opinion that he suffered Martyrdom at *Rome*, after *S. Paul's* first Imprisonment there and Departure thence, pretending that *S. Luke* was left as his Deputy to supply his Place, and shortly after put to Death; which, he says, was the Reason why he no longer continued his History of the *Acts of the Apostles*.

S. BARNABAS.

S. BARNABAS,

THE

Apostle of the Gentiles.

S. BARNABAS was first named *Joses*, or *Joseph*. The Name of *Barnabas*, which signifies the *Son of Consolation*, was given him by the Apostles, because he had a singular Gift and special Art in comforting the Afflicted and encouraging the Weak. For by what the Scripture says of him, it is manifest that he was a Person of a very mild, easy and compassionate Temper, very courteous and inclinable to pardon, yet withal of a very amiable and majestick Countenance, begetting Reverence and Respect, so that his affability and obligingness took nothing from the Awe due to him as an Apostle.

He was of the Tribe of *Levi*, altho' his Family had their settled Habitation in the Isle of *Cyprus*. He became a Disciple of Christ in his Life-time, and several of the Ancients write, that he was one of the 70 Disciples;

Z 2

and

1:
His Names,
&c. Temper
and
Place.
Acts 4. 36.
Chrys. h. 11.
c. 1.

h. 30.

2.
His Paren-
tage, Birth-
place and
Conversion.

elem. Stro.
l. 2. p. 410.
Men. v.
p. 118.
Acts 4. 37.

3.
 His selling
 his Estate
 for the use
 of the
 Church.

~
 A. C.
 XXXVII.

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 4.
 A Member
 of the
 Church of
 Jerusalem.
Acts 9. 25.
 27.

and the modern Greeks will have him to have been the chief of them. He had an Estate in Land, not of the Levitical Portion, but of his own proper Inheritance in *Cyprus*, and after the Attention seeing the necessity of the Church required it, he willingly sold it, and brought the whole price of it to the Apostles to be disposed by them as they should think fit, to the most indigent and wanting. Many, nay, all the Christians at the same time did the like, none of them kept their plenty to themselves, but imparted whatever they had to their indigent Brethren; they had all things common, but *Barnabas* is only particularly remarked, doubtless because he was the most eminent Example in this kind, his Estate being perhaps much the largest of all those who sold or disposed their Estates in this sort, or because he did it the most freely and readily, giving the first example of his Charity, and bounty to the Church.

In the Church of *Jerusalem*, *Barnabas* was a Member, and that a principal one too, where it is probable he settled his Abode, after the sale of his Estate in *Cyprus*; for *S. Paul* three Years after his Conversion met with him here, when he came up to *Jerusalem*, and was by him introduced into the Fellowship and Society of the Apostles by him, which otherwise he had sought in vain; for *Paul* had been of that fierce Zeal against the Christians, that his very Name was a Terror among them, and tho' he pretended Friendship, they suspected some mischievous design against them, and would

would not communicate with him. But *S. Barnabas* either having greater confidence of his Sincerity, knowing him a good Man, tho' formerly of a misguided Zeal, or having better information of his Conversion to Christianity, than that Church had, took him and brought him to the Apostles, declaring to them after what a wonderful manner he was reclaimed from his persecuting Zeal and converted by Christ, who appeared to him in the way as he went to *Damascus*, and reproved his Madnefs, and ordered *Ananias* to instruct him in the Mysteries of Christianity; and that as an infallible Evidence of his Conversion, he had been as earnest a Propagator of the Gospel, as he had once been a Destroyer, preaching the Truth he before persecuted. *Barnabas's* Relation found Credit with the Apostles, and *Paul* was accepted into the Communion, and he continued with them some time exercising his Ministry among them, boldly asserting to the Jews, That Jesus was the Messiah; by which he incensed the *Hellenist-Jews* in a Disputation with them so much, that they contrived all means to put him to Death.

About five Years after this, some Christian Jews, who were Natives of *Cyprus* and *Cyrene*, but then Inhabitants of *Jerusalem*, being driven from thence by the Persecution raised about *Stephen*, went down to *Antioch* and preached the Gospel to their Brethren the Jews of that City, and converted many, not only of them, but even of the Heathens, who

5.
 He intro-
 duced *Paul*
 into the So-
 ciety of the
 Apostles.

Acts II.
 12—24.

~
A.C.
XLII.
~

Acts 1.
13 — 3.

6.
He confirm-
ed and in-
creased the
Church of
Antioch by
his Admoni-
tions and
Instructio-
ns.

Acts 15. 26.

admiring the Miracles they did, were led to believe the Doctrine they taught. It is probable that *Lucius* of *Cyrene*, *Simeon*, who was called *Niger*, and *Manahen*, were the Ministers by whom this Conversion was wrought, for they were Prophets and Teachers; and these were the Men who about a Year or two after laid Hands upon *Paul* and *Barnabas* to set them apart for that special Service, which God by his Spirit had separated them to. The Conversion of so great a City soon became famous, and was carried to the Apostles at *Jerusalem*, who gladly received so good News; but being sensible that the Ministers of it were neither any of their most holy or knowing Men, but such as their Zeal had put upon so good a Work above their Call, sent down *Barnabas* to *Antioch* to set things in order, confirm them, and settle them into an orderly Church. *Barnabas* being come down to them, beheld with Joy the great success the Gospel had among them, and the marvellous Operations Gods Grace had on their Hearts, to which he joined his serious Exhortations, that they should persevere in the Faith and Service of Christ with a pure Heart. By these his Instructions and Advice he increased the number of Believers, for besides the mildness and affability of his Temper he was a truly good Man, who sincerely desired the salvation of others, full of the Holy Ghost and of Faith. He was also a Prophet and a Teacher, and the Council of the Apostles gives him this Commendation, that

he

he was a Man that had hazarded his Life for the Name of the Lord Jesus, and had entirely given himself up to the Labour of preaching the Word.

Barnabas having tarried at *Antioch* some time, and by his preaching converted many, saw still great reason of completing the Conversion of that City, if he had but more help; wherefore, he went to *Tarsus* to seek *Saul*, who was both a great Scholar and powerful Preacher, and get his assistance in this Work. *Saul* came back with him thither, and for an whole Year together they both spent their time in preaching the word of God, and converted almost all the City. Here the Believers first assumed the Name of *Christians*, who before were called *Nazarens* and *Galileans*.

These two Saints in the Year of Christ, 44. went to *Jerusalem* to carry the Alms of the People of *Antioch* to the poor Christians of *Judea*, for there was a great Dearth in *Judea* in that Year according as had been foretold the Year before by *Agabus*. At *Jerusalem* they stayed a little time to see their Alms disposed of, and then returning to *Antioch* again they brought along with them *John*, who was surnamed *Mark*, a Scholar of *Barnabas's* according to *S. Jerom*, and in all probability his Sister's Son.

While *S. Paul* and *Barnabas* were at *Antioch*, the Holy Ghost, commanded by the Mouth of some of the Prophets of that Church, that they should separate *Barnabas* and *Saul* for

Z 4

Acts 11.
25, 26.

7.
He fetched
Saul to help
forward the
Conversion
of *Antioch*.

Acts 11.
29, 30.

8.
He with
Saul carried
the People
of *Antioch*
Alms to
Jerusalem.
Acts 12. 25.
Col. 4. 10.

Hier. de
Vi. c. 6.

Acts 13.
1 — 7.

the

9.
Barnabas
with Paul
sent to
preach to
the Gentiles.

Clem. Al.
Str. 2.

1 Cor. 9. 5, 6.
Act. 14. 4.

Ambr. de
Spir. 1. 2.
c. 12.

Act 13.
3 — 51.
1 Cor 9. 5, 6.
10.

S. Barnabas
and Paul's
travels to
preach a-
mong the
Gentiles.

Hier. in Mat.
c. 27. 55.

1 Cor. 9.
5 — 12.

the Work to which he had specially appointed them. Whereupon they appointed a solemn Day for it, and after much Prayer and Fasting, they laid their Hands upon them, and sent them about the Work, which the Holy Ghost had called them to, which was to preach the Gospel to the Gentiles with a more full Commission and Authority. From this joint Commission *Barnabas* obtained the name of an Apostle, not only among latter Writers of the Church, but with *S. Paul* himself and *S. Luke*, in writing his Acts of the Apostles. And upon this account it is, that *S. Jerom* calls him the 14th Apostle, equalling him with, and counting him after *S. Paul*: And *S. Ambrose* says of him, That he was not unworthy to have a place in the College of the Apostles. And both the Greek and Latin Church honour him as an Apostle.

Barnabas and *Paul* being thus dismissed from *Antioch* by the Imposition of the Hands of *Simeon-Niger*, *Lucius* and *Manahen*, they departed, taking along with them *John-Mark* for their Minister; for tho' they had a power to carry about with them a Sister or Wife, as well as the Brethren of the Lord, and *Cephas*, yet they chose to carry along with them a Man to minister to them; for though it was not scandalous amongst the Jews to carry rich Women to minister to the Apostles, because it was usual; yet among the Gentiles it would have carried a suspicion of evil, and therefore they forbore it, and abridged themselves of this liberty, as
S. Paul

S. Paul did in the case of Gospel-maintenance. In this Voyage, *S. Chrysostom* admires greatly at the humility of *Barnabas*, that altho' he had been as it were a Patron and Father to *S. Paul* when he came from *Damascus* to *Jerusalem*, altho' he was a more ancient Believer than *S. Paul*, altho' he was at *Antioch* the chief Teacher and *S. Paul* the last, yet in this Commission he every where gives place to *S. Paul*, as *S. John* to *S. Peter*, being willing to recede from his own place and honour, for the publick good and advantage of the Church. They went together into *Seleucia*, *Salamis* a chief City in *Cyprus*, *Paphos* and *Perga*, where *John-Mark*, to the great grief of his Uncle *Barnabas* left them, refusing to contribute his service to the Ministry of the Gospel, and went home to *Jerusalem*. The Apostles went on in their Journey, and came to *Antioch* in *Pysidia*, where they preached to the Jews in their Synagogue; but meeting with blasphemous opposition to their Doctrine, they told them boldly, That they would turn to the Gentiles, since they refused it: From thence they went to *Iconium*, where the unbelieving Jews conspiring to stone them, they were forced to make their Escape from them, by flying unto *Lystra* and *Derbe*, Cities of *Lycania*. Here that miraculous Cure of a Cripple, who had been lame from his Mothers Womb, raised such an admiration of them in the Minds of the People, that, according to the usual way of making Gods amongst the Heathens, they presently cried them up for Gods,

Chr. f. ho.
29. in act.

Act. 13. 4, 6.

Act. 13.
14 — 12.

Act. 14.
1 — 23.

Chryf. in
AR. h. 30.

Niceph.
L. 2. c. 37.

Gods, tho' in humane shape, and would have done sacrifice to them. *Barnabas* being a Person of a very graceful Stature, venerable and grave Countenance, and majestic Carriage, they called him *Jupiter*, the highest and greatest God; and *Paul* being a little Man, and contemptible Person, but chief Preacher, they called him *Mercury*, the Speaker of the Gods, yet with such a Relation to *Barnabas*, that they looked upon him to deliver nothing but what he had from *Barnabas*. From *Derbe* they returned again to *Lystra*, *Iconium* and *Antioch*, from whence, after they had confirmed the Souls of the Disciples, and exhorted them to persevere in the Faith, notwithstanding the many Persecutions, both they and all Christians must endure, they went down to *Attalia*, and so returned again to *Antioch*, and abode there a long time with the Disciples, Christianity finding the greatest favour and acceptance in that City, above any place they went into and had preached in.

11. In the Year of Christ, 51. *Barnabas* was engaged in vindication of the Christian Liberty against the Judaizing Christians, and not succeeding, was sent to *Jerusalem* with *S. Paul* about the Question of Circumcision, which so troubled the Church of *Antioch*; and was present at the Council of the Apostles, where he was acknowledged by the Apostles for *S. Paul's* Partner in preaching the Gospel to the Gentiles, and gave them an account of their success in that Ministry, and what Miracles

Gal. 2. 9, 10.

Acts 15. 12.

cles God had enabled them to do to gain the Gentiles to the Faith. From this Council he returned with *S. Paul*, and the Messengers of the Council to *Antioch*, whither not long after *S. Peter* came down, and conversed very freely among the Christian Gentiles there. But when some Judaizing Christians came thither from *S. James*, *S. Peter* not willing to offend them, withdrew; and *Barnabas*, tho' a good Man, yet of a yielding Temper, suffered himself to be led away by so great an Example and Authority, and dissembled as *S. Peter* did; but doubtless upon the severe Reprimand which *S. Paul* gave *Peter* for his Fault, they both amended their Carriage, and walked according to the Liberty and Truth of the Gospel.

The free and Christian Reproof which *S. Paul* gave *Barnabas*, with *S. Peter*, did not break the Friendship which had been between them before, but they still went on together in the Work of the Gospel; and soon after, *S. Paul* being desirous to visit the Churches which they had planted, and see their State and Condition, *Barnabas* consented to the Proposal, being desirous to behold the Welfare of the Churches, and their Order, in which he had been an Instrument of their Conversion and Establishment. But he was resolved to take his Cousin *John-Mark* along with him, not that he was unsensible of his former Faults, but because he hoped he would be more real and constant in his Service for the future (as it is probable he had promised his

Gal. 2.
11—14.

12.
S. Barnabas
led away by
S. Peter's
bad Exam-
ple.

13.
S. Barnabas
and Paul
part.

Acts 15.
36—39.

his Uncle;) but *Paul* taking his departure from them at *Pamphylia*, as an evidence of his insincerity and unfitness for that Service for the future, would by no means allow of it. Neither of them would depart from their Resolution, and since they could not agree in their Minister, they both parted; and *Barnabas* took *Mark* and sailed to *Cyprus*, and *Paul* took *Silas* and went into *Syria* and *Cilicia*, confirming the Churches. Their separation neither parted their Affections nor Designs; they took several ways, but with the same intention to preach the Gospel, and establish the Churches already planted. They retained their Christian Charity and Love both one to another, and the Souls of the Brethren, tho' they went into distant Regions one from another: So that this is no President for our modern Separations, which neither have so innocent Causes for the most part, nor such harmless Effects.

Chryf. in
b. 34.
Hier. de
Vir. ill. c. 6.

14.
Other places where
he preached,
and when
he died.

Pred. c. 7.

Theod. in
2 Cor. 8. 13.

This is all that we know certainly concerning this Apostle *Barnabas*; what is further related of him, hath no further Credit than what the Historians can oblige us to; which, at best, is but probable. It is undoubted, that he did not continue to his Life's end in *Cyprus*, but preached the Gospel in other places. *Predestinatus* says, he condemned the Heretick *Carpocrates* in *Cyprus*. *Theodoret* thinks, that he returned to *S. Paul* again, and was sent by him to *Corinth* along with *Titus*: But however that be, 'tis clear, that *S. Paul* speaks

speaks of him as his Companion and Fellow-Labourer in the Gospel still, and as very dear one to another. How long he lived after this is not certain, no more than when, where or how he died. If he be the Author of the Epistle that now goes under his Name, he must have lived till after the Ruin and Destruction of *Jerusalem*, which was in the Year of Christ, 70. He is said to have suffered Martyrdom, being stoned by the Jews at *Salamis*, and to have been buried within a quarter of a Mile of the City. Both the Greek and Latin Church keep his Feast on *June 11*.

1 Cor. 9.
5 — 12.

Cotel. ap. p. 7.

Syr. 11.
Jun. p. 172.

Divers of the Ancients have attributed to *S. Barnabas* an Epistle written for the Edification of the Church, and say, That it was read commonly in the Assemblies of the Faithful. Some of the Fathers (*viz. Clemens of Alexandria* and *Origen*) have looked upon it as a part of the Canon, and alledge its Authority often, as if it were Scripture. And indeed it is hard to believe it *S. Barnabas's*, and not receive it as Scripture, he being an Apostle, and so excellent a Person. Nevertheless the Church hath not received it as Scripture, which hath given an occasion to some to dispute, whether it be really *S. Barnabas's* the Apostle, or some other *Barnabas*. But *F. Menard*, in his Edition of it some Years since, shews very well, that it is the same which the Ancients had, because all that they have cited out of it, are met with in this; unless it be one passage in *Clemens Alexandri-*

15.
His Epistle.

Eusl. 3. c. 25

Cotel. ap.
n. p. 5.

rus,

Cæc. p. 7.

us, which he seems to have quoted under *Barnabas's* Name for Pope *Clemens*. But whoever is the Author, it is certainly very valuable for its Antiquity, being well known before the End of the Second Age; and its Style shews, that it was composed near the Apostolical Age, yet after the Destruction of *Jerusalem*. It proves, That the Law is abolished by the Gospel, that the Legal Ceremonies are uselefs and unprofitable, and that it was necessary Jesus Christ should be Incarnate and suffer Death. It hath indeed no Inscription, but the Matter of it evident, ly shews, that it was written to the Jews who being become Christians were very fond of the Law, and observed the Ceremonies of it as necessary to salvation. *Origen* calls it, for this Reason, a Catholick Epistle, because it is not intended for a single Church or Person, but an whole Nation. In the last part of it he gives very good Rules for Manners, and desires the Prayers of them to whom he writes, whom he calls the Children of Love and Peace. The Agreement that there is in the Subject, between this Letter and the Epistle to the *Hebrews*, hath made *Tertullian*, and some others, to attribute this last to *S. Barnabas*, not having seen perhaps the Letter it self that bears his Name.

Tert. de
jud. c. 20.Bar. 44.
scd. 43.

Some have attributed to this Saint a Gospel full of Fables, which is condemned by Pope *Gelasius*. The modern Greeks say, without any

any ground, that *Aristobulus*, mentioned by *S. Paul*, was *Barnabas's* Brother.

As for the Acts of *S. Barnabas*, which bear the Name of *John-Mark*, his Cousin, it is a meer Forgery, full of Fables and Impertinencies; nor is that which is related of him in the Recognition, of better Credit.

Men. p. 126.

A Cho

A Chronological Table :

O R,

A short Abridgment of the Principal things contained in this Volume ; set in Order of Time.

Years of *Augustus*, after
the Battle of *Actium*
Before Christ.

V.C.

734 THE Virgin *Mary* was born about this Time. 20 12

734 S. *James*, the Less, was born. 16 16

748 Q. *Varrus* governed *Syria* from the 6 26
Autumn after *Sentius Sasurnianus*.

The Angel foretels to *Zachary* the Birth of S. *John Baptist*, in *September*.

The Virgin *Mary* destined to be the Mother of our Lord, was espoused to *Joseph*, a Carpenter at *Nazareth*. 5 27

The Word made Incarnate in the Virgin, on *March 25th*. The Virgin visits *Elizabeth*, and stayed three Months at her House. *John Baptist* born *June 24th*. The Angel appeared to *Joseph*. *Augustus* orders all the People in his Empire to be numbred. *Jesus Christ* born at *Bethlehem*, in *Judea*, in a Stable, *Decemb. 25th*.

A a

Jesus

A Chronological Table.

- 750 4 Augu-
stus.
28
 Jesus Christ Circumcised *January 1st.*
 Is Presented in the Temple, *February 2d.*
 Carried back to *Bethlehem.* Worshipp'd
 by the *Magi.* Carried into *Egypt.* *He-*
rod slays the Young Children of *Bethle-*
hem and the Coasts of it. Puts *Zachary*
 to Death; which obliged *Elizabeth* to
 hide *S. John* in the Desert. *Herod* dyed
 himself soon after, a little before the
 Passover. Jesus Christ brought again
 into *Judea.*
 756 A
C 34
4
S. Paul is thought to be born this Year,
 and *S. John* the Evangelist Eight Years
 after our Lord. *Archilau*s was banish-
 ed to *Vienna*, and *Judea* made a Pro-
 vince. Jesus Christ disputes with the
 Doctors in the Temple. *Joseph* dyed
 a little after this, to be sure before the
 thirtieth Year of the common account.
 767 8 39
Augustus dyed at *Nola*, *Aug. 19th,*
 and *Tiberius* succeeded him, and reign-
 ed 22 Years, 7 Months and 7 or 10
 Days. Tibe-
rius.
 772 5 6
Herod Antipas took away *Herodias*
 from his Brother *Philip*, as he returned
 from *Rome.*
 782 29 15 16
S. John Baptist began to Preach and
 Baptize.
 783 30 16 17
 Jesus Christ Baptized, *January 6th.*
 Goes into the Desert. *John Baptist* de-
 clares his Coming, and Preaches him to
 be the Lamb of God. *S. Andrew, S. Pe-*
ter, S. Philip and *Nathaniel* immediately
 follow him, but *S. Andrew* first. Jesus
 Christ

A Chronological Table.

- 784 32 17 18
 Christ changes the Water into Wine, at
Canã; *S. Peter* and *Andrew* were with
 him. He leaves his Mother at *Caperna-*
um, till he went to the Feast of the Pass-
 over at *Jerusalem.* He baptizes there-
 abouts, and *John's* Disciples murmur
 at it.
S. John Baptist reproves the Incest of
Herod Antipas, and is put in Prison.
 Jesus Christ returns into *Galilee*, where
S. Peter, Andrew, James and *John*, be-
 come his continual Followers.
 Forty Years before the Destruction of
Jerusalem, the *Romans* took away from
 the Jews the Power of punishing any
 Man with Death.
 784 32 17 18
 Jesus Christ call'd *S. Matthew* Chose
 his Twelve Disciples after the Passover,
 acknowledged them chiefly for his Mo-
 ther and Brethren, who do his Will.
 Commends *S. John*, who sent two of
 his Disciples unto him. *S. John B.* was
 beheaded in the End of this Year.
 785
 Jesus Christ sent his Apostles to
 preach the Gospel. Feeds Five thou-
 sand Persons with Five Loaves, about
 the Passover. Walks on the Sea, and
 gives *Peter* leave to come to him. Prea-
 ches upon the Eucharist at *Capernaum*,
 and is forsaken by all the Multitude;
 except the Apostles. He stays in *Galilee*
 at the Passover; after which *Peter* ac-
 knowledged him the Christ, and the Son
 of God, but opposed his Crucifixion.

A Chronological Table.

A C Tib-
erius.
 He was Eight Days after transfigured in Mount *Taber*. He paid the Tribute to the Temple as God. *John* forbids a Man casting out Devils in the Name of Jesus Christ. Desires to have Fire brought down upon the *Samaritans*. Petitions that he and his Brother may sit on his Right-Hand and Left. Jesus Christ leaves *Galilee* about *October*, and chuses his Seventy two Disciples. Wrote, as is thought, to *Abgarus* King of *Edesa*, who had sent to him to come down and cure him. *Philip* the Tetrarch married about this time *Salome* the Dancer, his Niece.

786 Jesus Christ raiseth *Lazarus*. Went 33 19 20
 to *Jerusalem*, *March* 29th. *S. Peter* and *S. John* prepare for him his last Passover, *April* 2d. He eats the Paschal Lamb there. *S. John* lies in his Bosom. He is apprehended the Night following. Reproves *Peter* for drawing a Sword in his Defence. *Peter* denies him thrice before the Cock-crowing. He is condemned by *Pilate* and Crucified. Leaves the Virgin to *S. John*, to be taken Care of as his Mother. He died on the Cross for the Sins of Man, *April* 3d. He was Embalmed and Buried. He Rose on *Sunday April* 5th. *S. Peter* and *John* run to the Sepulchre, and find it Empty. He Appeared the same Day to *S. Peter*; made himself known to *Cleophas* at *Emmaus*. Appeared eight Days after to *S. Thomas*.

A Chronological Table.

A C Tib-
erius.
S. Thomas. His Disciples went into *Galilee* to see him. A few Days after he orders *Peter* to feed his Sheep, because he loved him, and foretels his Martyrdom. He appeared to *S. James* the Less, and made him Bishop of *Jerusalem*. He Ascended on *Thursday May* 14th. The Apostles waited for the Descent of the Holy Spirit at *Jerusalem*. *S. Matthias* was chosen an Apostle. The Holy Spirit Descends upon the Apostles on *May* 24. being *Sunday*. Several Things done by the Apostles at *Pentecost*. The Election of the Seven first Deacons. *S. Stephen* was stoned *December* 26th. And *S. James* the Less was confirmed, by the Apostles, Bishop of *Jerusalem*.

787 *S. Paul* and the Jews persecute the 34 20 21
 Church. *Nicodemus* forced to fly. The Believers, in their Dispersions preach the Gospel, and founded several Churches. The Jews write into all Nations against Jesus Christ and his Disciples. *S. Philip* the Deacon preaches at *Samarina*, and Baptized *Simon* the Magician. *S. Peter* and *John* sent down to *Samarina*, to perfect the new Conversion, and Condemn the Covetousness and Ambition of *Simon*. *S. Paul* converted, in his Journey to *Damascus*, and soon after went into *Arabia*, to Preach the Gospel, and then returned to *Damascus*.

788 *S. Peter* heals *Aeneas* at *Lydda*, and 35 21 22
 raises *Tabitha* from the Dead at *Toppa*.
A a 3 About

A Chronological Table.

- V. C About this Time opened the Church to the Gentiles, by the Baptism of Cornelius.
- 789 Herod Antipas defeated by Antas King of Arabia. Jonathan succeeded Caiaphas, his Sister's Husband in the High Priesthood. S. Peter came to Antioch, and founded the Church there, and resided as Bishop there, as some think, for seven Years. The Apostles parted to preach the Gospel through all the World. It is thought they composed the Apostles Creed before their Parting. S. Matthew wrote his Gospel. S. Thomas sent Thaddæus, one of the seventy Disciples, to the King of Edessa, who was converted by him and his whole Nation.
- 790 Tiberius died at Misena, March 26th, and Caius Caligula succeeded him, who reigned 3 Years, 9 Months and 28 Days. S. Paul, escaping from Damascus, came to Jerusalem, and from thence to Tarsus.
- 792 S. Peter preached in Pontus, Galatia and the neighbouring Provinces.
- 794 Caius was slain January 24th, and Claudius succeeded him, who reigned 13 Years, 8 Months and 19 Days.
- 795 S. Peter is said to have went to Rome this Year, and settled his See there, which he held 25 Years. He put in his Place at Antioch S. Ignatius or Euodius. He opposes Simon Magus at Rome, who had made himself worshipped there. The Gospel

A Tiberius.

36 22 23

37 23
Caius
I

41 4
Claudius
I

42 2

A Chronological Table.

- V. C Gospel is preached to the Gentiles at Antioch, and S. Barnabas sent thither by the Apostles.
- 796 S. Paul came from Tarsus to Antioch, to Preach the Gospel there. The Disciples began to be call'd Christians there.
- 797 Herod Agrippa puts S. James the Great to Death, a little before the Passover: As also S. Andrew and Aponius at Beshlehem. And put Peter in Prison; who was delivered by an Angel at Jerusalem, and not at Cesarea. S. Paul and Barnabas carried the Alms of the Christians of Antioch to Jerusalem. Agrippa dyed a little after this, and Judea returned again to the Roman Government. S. Paul and Barnabas were made Apostles of the Gentiles at Antioch. S. Paul was taken up into the third Heaven. He went to Preach in Cyprus, and converted the Proconsul Sergius Paulus.
- 798 S. Paul preached in Pamphylia, Pisidia and Lycaonia. S. Peter, it is likely, returned to Rome again, and wrote his first Epistle there. S. Mark attended him, and wrote his Gospel there.
- 799 S. Paul returned from Asia to Antioch. And, 'tis probable, that about this time he preached the Gospel in Judea, Pontus, Thracia and Illyria; and in his Passage he preached in Galatia.
- 800 Ananias the Son of Nebedeus was made High Priest of the Jews.

V. C Claudius.

43 3

44 4

45 5

46 6

47 7

A a 4

Some

A Chronological Table.

- A Some Persons hold that the Virgin A Tibe-
 Q Mary dyed this Year, but 'tis uncertain C rius.
 801 when she dyed, only 'tis credible she 48 8
 dyed at *Ephesus* in her old Age.
 802 S. Mark, as 'tis credibly thought, 49 9
 preached at *Cyrene* and the neighbour-
 ing Countries.
 804 A Council of the Apostles held at *Je-* 51 11
rusalem, by which the converted Gentiles
 were discharged from the Yoke of the
 Law of *Moses*. S. Paul and *Barnabas*
 were acknowledged by the Church
 to be Apostles of the Gentiles. S. Pe-
 ter came to *Antioch*, and was re-
 proved by S. Paul. S. Paul and *Barna-*
bas parted, and *Barnabas* went with
John and *Mark* to *Cyprus*, and Paul with
Silas into the *Lesser Asia*, where he Cir-
 cumcised *Timothy*, and took him along
 with him. He preached in *Phrygia* and
Galatia.
 805 S. Paul went to *Philippi* in *Macedonia*, 52 12
 where he was scourged with *Silas*. From
 thence he went to *Theffalonica*, *Berea* and
Athens, where he converted *Dionysius*
 the Areopagite. He came at the End
 of the Year to *Corinth*, and tarried
 there 18 Months. There happened a
 Disturbance in *Judea*, for which *Jona-*
than, and *Ananias* the Chief Priests were
 sent to Rome by *Quadratus*, Govern-
 our of *Syria*.
 806 S. Paul writ his first Epistle to the 53 13
Theffalonians, and his second not long
 after.

A Chronological Table.

- A after. He was carried before *Gallio* the A
 Q Proconful of *Achaia*. *Silas* dyed. C
 807 S. Paul left *Corinth* in the beginning of 54 14
 this Year, and passing by *Ephesus*, went
 up to *Jerusalem*, and from thence to *An-*
*tioc*h, and having visited *Galatia* and
Phrygia, he returned to *Ephesus* about
 the End of the Year, and tarried there
 3 Months. While he was in *Syria*, *A-*
pollos came to *Ephesus*, and afterward went
 to *Corinth*. *Claudius* being Poysoned by
Agrippina, dyed October 13th. *Nero*
 succeeded him the same Day, and reign-
 ed 13 Years, 7 Months, and 27 or 29
 Days. Nero.
1
 808 The Sons of *Seeva* the Jew beaten by 55 1 2
 the Devil at *Ephesus*. S. Paul is cast
 there to the Beasts. He went to *Co-*
rinth, and returned quickly to *Ephesus*.
 He wrote to the *Galatians*, who were
 troubled by the Jews.
 809 S. Paul sent *Timothy* to *Macedonia* and 56 2 3
Corinth. He was informed of the Divisions
 and scandalous Sins of the *Corinthians*.
 Whereupon he wrote his first Epistle to
 them, and sent it them by *Titus*.
 810 *Demetrius* raised a Tumult at *Ephesus* 57 3 4
 against S. Paul: Whereupon, leaving
 that City, he came in the End of *May*
 to *Troas*, and from thence went into
Macedonia. There he gathered the
 Alms for the Christians of *Judea*. *Titus*
 came to him there, and he sent him back
 again with his second Epistle to the *Co-*
rin-

A Chronological Table.

- V. C. *rinthians*. S. *Timothy* was then with him. S. *Paul*, in the End of the Year, came into *Achaia* and *Corinth*, where he stayed 3 Months.
- 811 S. *Paul* writ to the *Romans* from *Corinth*. In it he salutes several of them, whom the Church honoured as Saints. He left *Greece* to go to *Jerusalem* by *Philippi*, where he stayed till *Easter* was past, by *Troas*, where he raised *Eurychus*, April 16th, and by *Miletum*. Seven Days after he arrived at *Jerusalem*, and, about May 22d, he was seized in the Temple by the Jews. *Lyfias* the Roman Captain saved him from being killed, and sent him to *Felix* the Governour of *Judea*, who kept him Prisoner at *Cesarea*. *Peter*, 'tis thought, went this Year to *Rome* again.
- 812 *Ishmael* the Son of *Eabi* was made Chief Priest instead of *Ananias*.
- 813 *Procus Festus* was made Governour of *Judea*, instead of *Felix*. He found S. *Paul* in Prison, and would have delivered him to the Jews; which, to avoid, he appealed to *Nero*. *Agrippa* judged S. *Paul* Innocent. S. *Paul* was sent by Ship to *Rome*, and being Shipwrecked landed at *Maleha*, in the End of *October*.
- 814 S. *Paul* came to *Rome* in *February*, and tarried there two Years. He converted *Onesimus*, and writ in his behalf to his Master *Philemon*. The Christians of
La-

A Chronological Table.

- Laodicea wrote to him. The *Philippians* sent *Epaphroditus*, their Bishop, to him, &c.
- 815 S. *Paul* writ to the *Philippians* and *Colossians*. S. *Timothy*, who was then with him, was perhaps sent to *Philippi*, and was there imprisoned. S. *James*, Bishop of *Jerusalem*, was martyred about *Easter* by *Ananus*, who was deposed a little after for it. Some affirm, that the same *Ananus* caused S. *Mattias* to be stoned. All the Apostles met at *Jerusalem*, and chose S. *Simeon* Bishop of it.
- 816 S. *Paul* being set at Liberty, writ to the *Hebrews*. He went into *Spain*, returned into the East, preached in *Crete*, where, leaving S. *Titus*, he went into *Judea*.
- 817 S. *Paul* went into *Asia*, where he suffered great Persecutions; left *Timothy* Bishop of *Ephesus* to go into *Macedonia*, from whence he writ to him. He re-calls *Titus* to come to him; passes his Winter at *Nicopolis*.
- 818 S. *Peter* writ his second Epistle. S. *Paul* went into *Asia* and passed by *Troas*, *Ephesus* and *Miletum*. S. *Peter* and S. *Paul* met at *Rome* much about the same time, after God had revealed it to them, that they should suffer Martyrdom there. It is thought they made *Simon* the Magician, who pretended to fly in the Air, fall Head-long to the Earth.

A Chronological Table.

- Earth. They were both put in Prison after this, S. Peter in October, and S. Paul in July, for having converted one of Nero's Concubines and Cup-bearers. He justifies himself before Nero. He wrote to S. Timothy and to the Ephesians about July. It is affirmed, that S. Peter and S. Paul sent seven Bishops to preach in Spain.
- 819 S. Peter and S. Paul suffered Martyrdom together at Rome, June 29. S. Peter was buried in the Vatican, and S. Paul in the Via Ostiensis. S. Linus succeeded S. Peter in the Roman See. S. John came into Asia about this time, and settled his Abode there.
- 821 Nero slew himself, June 9, or 11. Galba, Otho Vitellius, Vespasian and Titus, governed successively one after the other, Reigned till Sept. 13. 81.
- 834 Domitian was made Emperor Sept. 13. 81 and Reigned 15 Years and 4 Days. S. Philip the Apostle was yet alive, and lived a long time after this.
- 848 S. John the Evangelist was put into a Caldron of scalding Oyl; and not being hurt with it, was banished into the Isle of Patmos, where he saw the Visions he hath left to us in the Book of the Revelations. Some think S. Andrew suffered about this time at Patra in Achaia, under the Consul Egeus.
- 849 Domitian was slain Sept. 18. and Nerva was made Emperor, who recalled

A Chronological Table.

- called S. John from Banishment, and he went to Ephesus.
- 850 S. John converted one of the Captains of the Robbers. He wrote his Gospel.
- 851 Nerva died Jan. 21 or 27. and Trajan assumed the Empire, and Reigned 19 Years, 6 Months and 15 Days.
- 853 It is commonly believed, that S. John the Apostle died this Year, or in the Year 104. when he was an 100 Years old. With his Death ended the Age of the Apostles.

F I N I S.

A Chronological Table.

- Earth. They were both put in Prison after this, S. Peter in October, and S. Paul in July, for having converted one of Nero's Concubines and Cup-bearers. He justifies himself before Nero. He wrote to S. Timothy and to the Ephesians about July. It is affirmed, that S. Peter and S. Paul sent seven Bishops to preach in Spain.
- 819 S. Peter and S. Paul suffered Martyrdom together at Rome, June 29. S. Peter was buried in the Vatican, and S. Paul in the Via Ostiensis. S. Linus succeeded S. Peter in the Roman See. S. John came into Asia about this time, and settled his Abode there. 66 12 13
- 821 Nero slew himself, June 9, or 11. 68 14
 Galba, Otho Vitellius, Vespasian and Titus, governed successively one after the other, Reigned till Sept. 13. 81. Domitian.
- 834 Domitian was made Emperor Sept. 13. 81 1
 and Reigned 15 Years and 4 Days. S. Philip the Apostle was yet alive, and lived a long time after this.
- 848 S. John the Evangelist was put into 95 14 15
 a Caldron of scalding Oyl; and not being hurt with it, was banished into the Isle of Patmos, where he saw the Visions he hath left to us in the Book of the Revelations. Some think S. Andrew suffered about this time at Patra in Achaia, under the Consul Aegus.
- 849 Domitian was slain Sept. 18. and 96 15 16
 Nerva was made Emperor, who re- called

A Chronological Table.

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